DHEIM'S

9

YEAR BOOK

OF THE

Central Conference

OF

American Rabbis

VOLUME XVII

EDITED BY

TOBIAS SCHANFARBER, SAMUEL HIRSHBERG and JOSEPH STOLZ

YEAR BOOK EDITORIAL COMMITTEE

1907 5667

CONTAINING THE

PROCEEDINGS OF THE CONVENTION

HELD AT

FRANKFORT, MICHIGAN, U. S. A.

July 2 to 8, 1907

TOBY RUBOVITS
PRINTER DESIGNER
BINDER ENGRAVER
IN CHICAGO

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OFFICERS

FOR THE YEAR 1906-1907

HONORARY PRESIDENT,

KAUFMAN KOHLER, Cincinnati, Ohio.

PRESIDENT,

JOSEPH STOLZ, Chicago, Ill.

VICE-PRESIDENT,

DAVID PHILIPSON, Cincinnati, Ohio.

TREASURER,

CHARLES S. LEVI, Peoria, Ill.

RECORDING SECRETARY,

SAMUEL HIRSHBERG, Milwaukee, Wis.

CORRESPONDING SECRETARY,

TOBIAS SCHANFARBER, Chicago, Ill.

EXECUTIVE COMMITTEE.

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M. M. FEUERLICHT.....Indianapolis, Ind.
M. J. GRIES.....Cleveland, Ohio.
L. GROSSMANN.....Cincinnati, Ohio.
A. GUTTMACHER.....Baltimore, Md.
M. L. MARGOLIS.....Cincinnati, Ohio.
D. MARX.....Atlanta, Ga.
S. SALE.....St. Louis, Mo.
S. SCHULMAN.....New York.

STANDING COMMITTEES

1906-1907

Publication

Jos. Silverman — S. Foster — I. S. Moses

Ministers' Fund

Mayer Messing — A. Guttman — M. Spitz

Sermonic Literature

A. Hirschberg — M. M. Feuerlicht — Gerson B. Levi
F. Cohn — W. H. Fineshreiber — H. H. Mayer

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M. Salzman

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Contemporaneous History

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G. Deutsch — L. Grossmann — S. Sale
E. Feldman — M. Heller — S. Schulman
B. Felsenthal — E. G. Hirsch — I. Schwab
M. Landsberg

Social and Religious Union

L. M. Franklin	N. Krass	J. Rappaport
A. T. Godshaw	D. Marx	L. Wolsey
	M. Newfield	

Church and State

D. Lefkowitz	M. J. Gries	Harry Levi
D. Blaustein	S. Hecht	S. Schulman
E. N. Calisch	M. Heller	Jos. Silverman
W. S. Friedman	E. G. Hirsch	A. Simon
	J. Krauskopf	

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	M. J. Gries	

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	S. Mannheimer	

Abraham Geiger Centenary

K. Kohler	E. G. Hirsch	S. Sale
G. Deutsch	M. L. Margolis	E. Schreiber
	D. Philipson	

Religious Work in Universities

George Zepin	L. M. Franklin	E. G. Hirsch
H. Englander	A. T. Godshaw	K. Kohler
C. Fleischer	L. Grossmann	M. L. Margolis

On Investments

M. J. Gries	Chas. S. Levi	D. Philipson

Curators of Archives

L. Grossmann	G. Deutsch

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C. S. Levi	S. Foster	A. G. Moses
I. Aaron	J. Leiser	H. Weiss
H. W. Ettelson	D. Marx	J. B. Wise

Scriptural Readings

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H. Berkowitz
I. S. Moses
W. Willner

Synagogal Music

A. Kaiser
R. Grossman
Joseph Leucht
W. Loewenberg
J. L. Magnes
I. S. Moses
A. M. Radin
N. Stern

Domestic Service

H. Berkowitz
H. Barnstein
S. Deinard
I. L. Rypins
A. B. Yudelson

Religious School

L. Grossmann
M. N. A. Cohen
M. J. Gries
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L. Mannheimer

Arbitration

E. G. Hirsch
A. R. Levy
I. Lewinthal
T. Schanfarber

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J. Krauskopf
S. Goldenson
M. A. Meyer
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L. Witt

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M. C. Currick
C. J. Freund
S. Frey
E. Frisch
J. Jasin
I. Klein
S. Koch
E. Leipziger
M. Lefkovits
M. Merritt
J. Raisin
M. Raisin
A. Rhine
L. J. Rothstein
J. H. Stolz
M. Zielonka

Meeting Place

M. J. Gries
H. Berkowitz
L. M. Franklin
S. Kory

Editing Year Book

T. Schanfarber
S. Hirshberg

OFFICERS

For the Year 1907-1908

Honorary President,

KAUFMAN KOHLER, Cincinnati, Ohio.

President,

DAVID PHILIPSON, Cincinnati, Ohio.

Vice-President,

MAX HELLER, New Orleans, La.

Treasurer,

CHARLES S. LEVI, Peoria, Ill.

Recording Secretary,

DAVID LEFKOWITZ, Dayton, Ohio.

Corresponding Secretary,

JULIAN MORGENSTERN, Cincinnati, Ohio.

EXECUTIVE COMMITTEE.

W. S. Friedman.....Denver, Col.
M. J. Gries.....Cleveland, O.
L. Grossmann.....Cincinnati, O.
M. H. Harris.....New York, N. Y.
S. Hirshberg.....Milwaukee, Wis.
M. Newfield.....Birmingham, Ala.
I. L. Rypins.....St. Paul, Minn.
T. Schanfarber.....Chicago, Ill.
A. Simon.....Washington, D. C.
S. Schulman.....New York, N. Y.
J. Stolz.....Chicago, Ill.

STANDING COMMITTEES

1907-1908

Publication

J. Stolz
S. Foster
M. H. Harris
I. S. Moses
J. Silverman

Ministers' Fund

M. Messing
W. H. Greenberg
A. R. Levy

Sermonic Literature

S. Hirshberg
E. N. Calisch
W. H. Fineshreiber
I. Landman
N. Krass
W. Rosenau

Editorial Committee Ministers' Handbook

T. Schanfarber
Max Heller
H. Ettelson
S. Hirshberg
J. Stolz

Contemporaneous History

G. Deutsch
J. Morgenstern

Elaboration of a Systematic Jewish Theology

S. Schulman
E. Feldman
M. Friedlander
L. Grossmann
E. G. Hirsch
J. Krauskopf
M. Landsberg
M. Lefkovits
S. Sale

Social and Religious Union and Lyceum Bureau

L. M. Franklin
L. Bernstein
M. C. Currick
A. Hirschberg
L. Wolsey
B. Sadler
M. Silber

Church and State

D. Lefkowitz S. L. Kory I. E. Marcuson
M. M. Feuerlicht I. L. Leucht A. Simon
C. J. Freund I. Lewinthal J. B. Wise
E. Frisch L. Mannheimer

Week-Day Services

H. G. Enelow L. M. Franklin M. J. Gries
I. S. Moses

Geiger Centenary

K. Kohler E. G. Hirsch S. Sale
G. Deutsch M. L. Margolis S. Schulman
H. G. Enelow D. Philipson

Religious Work in Universities

M. J. Gries A. T. Godshaw A. Lyons
H. Englander A. Guttmacher G. Zepin

Scripture Readings

M. H. Harris R. Grossman M. A. Meyer
S. H. Goldenson A. Lyons

Domestic Service

H. Berkowitz L. Mendoza M. Salzman
G. A. Kohut C. A. Rubenstein A. Simon

Religious Schools

L. Grossmann M. N. A. Cohen A. S. Isaacs
D. Alexander F. Cohn M. Merritt

Curators of Archives

J. Morgenstern J. Mielziner

Investments

I. E. Marcuson C. S. Levi J. H. Meyer

Pulpit Candidating

L. Witt	E. Mannheimer	M. Newfield
A. S. Anspacher	D. Marx	H. Weiss
J. Feuerlicht	P. Jacobs	M. Zielonka

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M. Heller S. Hecht A. G. Moses
W. S. Friedman E. Kahn

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B. Felsenthal	S. Mannheimer	J. Voorsanger

J. Krauskopf J. Rappaport

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A. Simon J. S. Kornfeld S. Peiser
D. Blaustein S. Lowenstein

Harmonization of Mosaic and Modern Marriage Laws

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A. Guttmacher	A. Rhine	J. Voorsanger

J. L. Magnes I. L. Rypins

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A. Brill	E. Leipziger	L. J. Rothstein
S. G. Bottigheimer	M. Lovitch	J. D. Schwartz
J. Raisin	M. Raisin	J. H. Stolz
I. Klein	J. Rauch	L. Volmer

Editing Year Book

T. Schanfarber S. Hirshberg J. Stolz

Union Hymnal Revision

C. S. Levi	H. W. Ettelson	D. Marx
I. Aaron	J. Leiser	H. Weiss

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The President and Vice-President (by appointment of the Executive Committee).

A. Hirschberg J. Stolz L. Wolsey

Committee on Synagogal Music and on Securing Board of Editors for the Publication of Synagogal Music:

N. Stern N. Gordon J. Leucht
W. Loewenberg E. Mayer

TEMPORARY COMMITTEES OF FRANKFORT CONVENTION

President's Message

MAX HELLER, *Chairman*

S. Schulman	David Lefkowitz	I. Aaron
L. Grossmann	W. S. Friedman	D. Philipson
A. R. Levy	T. Schanfarber	G. Deutsch
	H. G. Enelow	

Committee on Resolutions

Maurice H. Harris	M. Silber	W. Fineshreiber
Louis Wolsey	M. Lefkovits	I. L. Rypins
W. H. Greenberg	Abram Simon	J. H. Kaplan
L. Mannheimer	L. M. Franklin	N. Krass

Committee on Thanks

FREDERICK COHN, *Chairman*

Nathan Gordon	S. Mannheimer	Emanuel Kahn
M. Reichler	D. Alexander	Louis Bernstein
	J. Feuerlicht	

Auditing Committee

B. SADLER, *Chairman*

I. E. Marcuson	P. Jacobs	Israel Klein
Nathan Stern	M. Messing	J. H. Stolz

Committee on Auditing Reports of Publication and Seder Haggadah Committees

CHARLES S. LEVI, *Chairman*

L. D. Mendoza	J. Mielziner	I. E. Marcuson
A. T. Godshaw	Joseph Rauch	M. Salzman
	J. Morgenstern	

Nominating Committee

MOSES J. GRIES, *Chairman*

Harry W. Ettelson	A. Hirschberg	M. Newfield
Charles Freund	S. Kory	Martin Zielonka

Press Committee

Ephraim Frisch	Isaac Landman	M. N. A. Cohen

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CONSTITUTION AND BY-LAWS

OF THE

CENTRAL CONFERENCE OF AMERICAN RABBIS*

ARTICLE I.—NAME.

This organization shall be known as the Central Conference of American Rabbis.

ARTICLE II.—OBJECT.

The objects of this organization shall be, to foster a feeling of association and brotherhood among the Rabbis and other Jewish scholars of America, to advance the cause of Jewish learning, to encourage all efforts toward the propagation of the teachings of Judaism, and to make provision for such worthy colleagues, as owing to advanced age or other cause, are prevented from following their calling.

ARTICLE III.—MEMBERSHIP.

SECTION 1. All active and retired Rabbis of congregations, and Professors of Rabbinical Seminaries shall be eligible for membership. All applications for membership shall be acted upon by the Executive Board.

SEC. 2. Honorary members may be elected by the Conference when unanimously proposed by the Executive Board.

ARTICLE IV.—DUES.

SECTION 1. The annual dues of members shall be five dollars, payable at the beginning of each fiscal year.

SEC. 2. These dues shall entitle the members to a copy of all publications of the Association.

SEC. 3. One-half of the annual dues collected, shall be paid into a fund called "The Relief Fund of the Conference," to be used at the discretion of the Trustees of this Fund for the assistance of any deserving or properly qualified Rabbi who has been in service in America at least five years, or his family.*[1]

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*Adopted at Milwaukee, *v.* Year Book 1896, p. 71.

*[1] *v.* Milwaukee Year Book, p. 76.

SEC. 4. Any member in arrears for two years' dues, shall be suspended by the Executive Board, and may be reinstated at any future time by the Executive Board upon payment of all arrears. Notification of suspension shall be sent to the suspended member by the Corresponding Secretary.

SEC. 5. In exceptional cases, where it may be deemed proper, the Executive Board may remit some or all the dues of a member.

ARTICLE V.—EXPULSION.

SECTION 1. When any member of this Conference, by public or private conduct, has rendered himself unworthy of membership, the Executive Board shall make thorough investigation of the charges, giving the accused ample opportunity to defend himself, and if the charges are found true, shall expel said member from the Conference.

SEC. 2. No expulsion shall be made unless eight (8) or more members of the Executive Board vote for the same.

SEC. 3. An expelled member shall have the right to appeal from the decision of the Executive Board to the Conference at its regular annual meeting, and the session at which such appeal is heard shall be executive.

ARTICLE VI.—OFFICERS.

SECTION 1. The officers of this Conference shall be a President, a Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, who, with the addition of eleven*[1] executive members shall constitute the Executive Board.

SEC. 2. There shall be three Trustees who shall have charge of the moneys in the "Relief Fund of the Conference," and of the distribution of the same.

SEC. 3. These officers shall be elected annually by ballot, and shall hold their offices until their successors have been elected, provided, however, that no member shall be eligible to the presidency for more than two successive terms.*[2]

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*[1] Year Book XIV p. 163, XV p. 163, XVI p. 69 and XVII p. 79.
*[2] Year Book XII p. 97 and XIII p. 101.

ARTICLE VII.—MEETINGS.

SECTION 1. This Association shall meet annually in general Conference in the month of July, at such time and place as the previous Conference or its Executive Board shall decide.

SEC. 2. Notice of the time and place of each annual meeting shall be mailed to all members, at least four weeks in advance.

ARTICLE VIII.—AMENDMENTS.

SECTION 1. Amendments to this Constitution shall be submitted in writing to be presented before the Convention in one year and acted upon at the next Annual Convention.

SEC. 2. The Executive Board shall give notice of proposed amendments to each member at least four weeks before the annual meeting.

SEC. 3. A two-thirds vote of the members present at an annual meeting shall be necessary to adopt any such proposed amendment.

BY-LAWS

ARTICLE I.—DUTIES OF OFFICERS AND EXECUTIVE BOARD.

SECTION 1. The officers of the Conference shall perform the duties usually incumbent upon such officers. They shall submit annually to the Conference, a report in writing, of their official transactions in the past year.

SEC. 2. The Treasurer and Trustees of the Relief Fund shall give bonds in such sums as shall be determined by the Executive Board. No moneys of the Conference shall be paid out by the Treasurer except per vouchers drawn by the Corresponding Secretary and signed by the President.

SEC. 3. It shall be the duty of the Executive Board:

a. To take charge of the affairs of the Conference during adjournment.

b. To arrange a specified program for the work of each meeting

and to send same to each member of the Conference, at least four weeks in advance of the annual meeting.

c. To publish in pamphlet form, and in time for distribution at the annual meeting, a Year Book, containing a full report of the transactions of the preceding meeting, together with papers read and addresses made or abstracts of the same.

SEC. 4. Notice of meetings of the Executive Board and of the business to be brought up at such meetings, shall be sent to all members of the Board, at least two weeks before the meetings take place, and every member of the Board shall have the right to express his opinion and record his vote by correspondence. No important matter shall be decided in the Executive Board except by majority vote of all its members, expressed either in person or in writing. Five members of the Executive Board shall constitute a quorum for the transaction of business.

SEC. 5. Vacancies occurring in the Board after adjournment of the Conference shall be filled by the Board for the unexpired term until the next election.

ARTICLE II.—COMMITTEES.*

SECTION 1. The President shall at the opening of each convention of the Conference appoint the following Committees:

TEMPORARY COMMITTEES.

1. Committee on President's Message.
2. Committee on Resolutions.
3. Committee on Nominations.
4. Auditing Committee.

SEC. 2. The President shall appoint the following Committees and such other Standing Committees as may be found necessary by the Conference from time to time:

**v.* Year Book XVI pp. 71 and 72 and XVII pp. 63 and 64.

STANDING COMMITTEES.

1. Committee on Publication.
2. Committee on Investment.
3. Committee on Relations of Church and State.
4. Committee on Contemporaneous History.
5. Curators of Archives.
6. Committee on Religious Schools
7. Trustees of Ministers' Fund.
8. Committee on Card Index.
9. Committee on Social and Religious Union.

ARTICLE III.—DUTIES OF COMMITTEES.*

SECTION 1. The Committee on Resolutions shall take charge of all resolutions offered at the meeting, unless otherwise ordered, and report upon same before final adjournment.

SEC. 2. The Committee on President's Message shall take charge of the same and shall report on any suggestions or recommendations contained therein.

SEC. 3. The Auditing Committee shall examine the Treasurer's report and the financial report of all committees handling moneys of and by authority of the Conference, and shall report thereon.

SEC. 4. The Committee on Publication shall have charge of all publications of the Conference authorized by the Executive Board, excepting the Year Book. It shall make a report to the Executive Board whenever requested to do so. One-half of the net profits accruing from all publications of the Conference, authorized by the Executive Board, shall be placed to the credit of the Relief Fund.

SEC. 5. The Committee on Nominations shall submit a list of names to be voted on at the concluding session of each convention for all officers specified in Article VI, Section 1, of the Constitution.

SEC. 6. The Committee on Investment, of which the Treasurer shall be a member, shall have authority to determine the investment of the funds of the Conference.

*v. Year Book XVI pp. 71 and 72 and XVII pp. 63, 79, 80.

SEC. 7. The Committee on Relations of Church and State shall report on encroachments upon the rights of conscience in our country and shall collect literary material helpful toward the protection and preservation of those rights.

SEC. 8. The Committee on Contemporaneous History shall report to each convention of the Conference on all important matters of Jewish interest which have occurred during the year.

SEC. 9. The Curators of the Archives shall, for permanent safe keeping in the appointed place of deposit, take charge of all papers, books and documents of the Conference, to be preserved, and shall prepare for ready reference an index record of the same.

SEC. 10. The Committee on Religious Schools shall consider and report on questions submitted to the Conference relating to religious education.

SEC. 11. The Committee on Card Index shall gather all data of historic interest from current periodicals and newly published books, and record them under proper captions on alphabetically arranged cards which shall be preserved in a place designated by this Conference. This committee shall gradually extend its work to the historical data contained in old periodicals and works of history.

SEC. 12. The Committee on Social and Religious Union shall gather and collate statistics relating to congregational activities outside the pulpit and religious school, devise and recommend ways and means of emphasizing the central character of the congregation in the scheme of Jewish life and suggest measures that shall make for the greater efficiency of the Synagogue.

ARTICLE IV.—QUORUM.

Twenty-one members shall constitute a quorum at the meetings of the Conference for the transaction of business.

ARTICLE V.—ORDER OF BUSINESS FOR ANNUAL MEETINGS.

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2. Secretary's Report of the transactions of the Executive Board, including the full proceedings of its last meeting.

3. Program of business for the daily sessions.
4. Appointment of Standing Committees.
5. Report of President.
6. Reports of other officers.
7. Offering of Resolutions.
8. Reports of Standing Committees.
9. Reports of Special Committees.
10. Reading of Papers.
11. Unfinished Business.
12. New Business.
13. Election of Officers.
14. Sketch of the Minutes of the Conference.

ARTICLE VI.—AMENDMENTS.

These By-Laws may be amended or altered by a two-thirds vote of the members present at any meeting of the Conference.

PROCEEDINGS

of the

EIGHTEENTH ANNUAL CONVENTION

of the

Central Conference of American Rabbis

held at

Frankfort, Michigan, July 2nd to 8th, 1907

Tuesday, July 2, 1907, 7:30 p. m.

The Conference was opened in the Auditorium of the Royal Frontenac Hotel with prayer by Rabbi Louis Wolsey, of Little Rock, Ark.:

"Almighty God, as servants who delight to do Thy will, do we gather together in this hour, knowing that Thy Shekinah abideth in the company of those whose purpose it is to bring men nearer unto Thy law. Disciples of Aaron would we be, whose one aim is the promotion of peace, and the establishment of those blessings that are based upon the pursuits of peace. Let the unkind word and the bitter speech not be heard in our midst. Give us, O God, so to act and so to labor that we may arouse within the hearts of Thy people a consciousness of their great task, and a sense of obligation unto their future. Send out Thy light and Thy truth unto us that they may guide us unto Thy spiritual Zion, whence goeth forth Thy word and Thy law. Give us, O God, in this hour so to work and so to labor that men may be brought nearer unto Thee; that forth from this place may go those influences which make for truth and for righteousness. Let us so labor and so act that we may strengthen those hearts that are of little faith, that we may warm those souls whose devotion is not unto Thee alone; that we may kindle within the souls of all Israel a love for Thee and Thy law. We come here, too, as

Thy servants only, in the fear of Thee; and we implore Thee that Thy beauty rest upon our work and that Thou establish the work of our hands, yea, the work of our hands establish Thou it. Amen."

Rabbi Emanuel Kahn of Grand Rapids, Mich., read the evening service.

The Conference Sermon was preached by Rabbi Maurice H. Harris, of New York. (*v.* Appendix B.)

The President, Rabbi Joseph Stolz, opened the convention with the following address:

COLLEAGUES: Inasmuch as Frankfort, Michigan, has not a single permanent Jewish resident,* the privilege is mine to bid you a hearty welcome to this quiet and beautiful summer-resort, cooled by the refreshing breezes of the northwest and the glistening waters of Lake Michigan.

This spot was chosen for our convention with great care and much forethought, and our thanks are due the Committee on Meeting-place for the fidelity and success with which they performed the delicate task assigned them.

We are not unmindful of the good it does us to come in close touch with a responsive congregation; nor are we indifferent as to the benefit we might confer upon a community by stimulating their religious energies and awakening their interest in the larger problems of Israel. And yet, it was deemed wise to try the experiment of meeting in a rather isolated place where, coming into closer contact with each other for a longer period of time, we might have a better opportunity of getting intimately acquainted with each other, learning what the other man is most interested in, what he reads, how he studies, how he meets the practical problems of his profession and has thought out for himself a solution of the religious perplexities of the day, and, in this way, learning to esteem a colleague by what he is and is making of himself, rather than by the accident of his big or little position, the abuse of newspapers or the small talk of gossip-mongers.

Separated as we are by such vast distances, we need to know more of our colleagues, face to face and heart to heart, and to renew

*It was afterwards learned that one Jewish family resided in Frankfort.

old friendships, not only in order that we might love each other more and sometimes be more charitable in our judgment of each other, but also איש את רעהו יעזרו ולאחיו יאמר חזק (Isai. xli, 6) in order to cultivate that mutual interest which will induce us to confer more frequently with one another, to help each other more in our respective spheres of activity, to come to each other's assistance and counsel in time of need and to co-operate more willingly in promoting the cause of Israel at large, even when we hold no office, when our names are not heralded abroad, and it does not tickle our vanity or bring us personal glory and fame.

It is very true אין דברי תורה מתקיימין אלא במי שממית עצמו עליהם that to establish the Thora, self-denial, self-effacement, is necessary like that which built the Gothic cathedrals, glorious beyond the dream of artists, because they were built by so many men whose names were not recorded; and I cherish the hope that not the least of the benefits which will result from our closer intimacy this week, will be a feeling of contempt for the spirit of provincialism which might even exist within tents pitched in as big a metropolis as Greater New York and a keener willingness to work together, לשם שמים to stiffen each other's backbone when a fight is on for a truth or a principle.

Another innovation of this convention will be that of meeting leisurely a whole week, instead of crowding all our reports, papers, discussions, and business into three days, under the severest nervous tension.

It has often happened that for the lack of time, important reports were slighted and excellent papers were not fully discussed. Probably not one of us ever went home from a Conference without feeling that some important question, or other, should have been dealt with more deliberately and that the result might have been more satisfactory had we had the opportunity of sleeping over a question before finally disposing of it. Undoubtedly, one reason why the German Rabbinical Conferences of the fifth decade of the nineteenth century were so stimulating was that the delegates allowed themselves so much time for discussion; and I trust that, without protracting our debates too long, without feeling a constraint to speak upon every question that arises, a divine calling to express again the thought another has already given adequate utterance to, we too

shall part from this convention, satisfied that important issues were not slighted by us for lack of deliberation and realizing that even more important than our practical resolutions and achievements of the week will be the good seed sown broadcast in fertile soil by our intelligent discussion of the intricate questions which now perplex Israel. For, great problems beset us at the present time, problems which go down to the very root of our existence, and it is not at all unlikely that most divergent views will be expressed upon the floor of this convention.

I thank God for this, because it is an evidence of the divine spirit in our midst; as the Rabbis said סיגנון אחד עולה לכמה נביאים ואין שני נביאים מתנבאים בסיגנון אחד no two prophets express their inspiration, enthusiasm, or thought in the same mould. The very fact that the four hundred prophets of Ahab all answered his question of policy with the same words was Jehosaphat's proof that the spirit of truth was not in them. (I. Ki. 22, 6, etc.)

I thank God that we all feel intensely upon these questions. Zeal was the quality of Elijah, the prophet, as well as of Phineas, the priest. Yet, we must not be unmindful of the rabbinical idea פנחס זה אליהו (Yalkut to Numb. 25, 11 § 771) that the culmination of both priestly and prophetic zeal was peace and reconciliation, not enmity and partisanship. And may I warn you betimes, neither to let your passions get away with your judgment, nor to inject into your deliberations extraneous questions which, belonging elsewhere and perchance already decided there, might result here in nothing else than perilous dissension.

We must never forget that we are deliberating not only for ourselves in the present, but also for the future. The Midrash says that the myriads of prophets who lived at the time of Elijah were forgotten, because in their words they showed no concern for the future. שלא היה בך צורך לדורות Since we crave for permanent results let us, in these deliberations, try to sink our own personalities for the sake of the future well-being of institutions founded for the good of all Israel.

Unlike the lawyer who must always face an antagonist at the bar, the preacher in his pulpit is accustomed to have the whole say-so

himself. This is apt to make him impatient of contradiction and sensitive to criticism, and, at times, may even hinder him from viewing a question from every point of view. It may make him opinionated, and may incline him to interpret as a personal affront what was never anything more than an honest difference of opinion.

Now, onesidedness is not only an accursed thing; it curses. When Balak wanted Bilaam to curse Israel, he brought him to the spot where he could see only קצה העם a portion of the people. However, when the heathen prophet who had fully determined to curse, lifted up his eyes and saw all Israel dwelling according to their tribes, the spirit of God came upon him and he blessed. (Num. 24, 2.) וירא ישראל שׁכן לשבטיו ותהי עליו רוח אלהים

And this is one of the objects of the Round Table Conferences: to enable us to see every side, even of such questions upon which we have long had fixed opinions and settled views. And I confidently hope that, through the freedom and candor of our discussions, we also shall come to feel that the spirit of God is with us.

Colleagues, this eighteenth annual convention (חי) is a living testimony that the God of Israel liveth; and while praising Him that He has let us live to welcome this day; and while feeling this moment the presence of the Founder of our Conference who, though dead, surely liveth in our midst; it is my esteemed privilege to call the Conference to order and to declare that we are ready to proceed to business, in accordance with the program prepared by the Executive Committee.

Prof. S. Mannheimer concluded the service with a Hebrew prayer and benediction.

Wednesday Morning, July 3, 1907.

Meeting opened with prayer by Rabbi Maurice Lefkovits.

During the convention the following sixty-four members responded to the roll call:

Aaron, I., Buffalo, N. Y.
Alexander, D., Toledo, O.
Bernstein, Louis, St. Joseph, Mo.
Cohn, Frederick, Omaha, Neb.
Cohen, Montague N. A., Pueblo, Col.
Currick, Max C., Erie, Pa.
Deutsch, Gotthard, Cincinnati, O.
Enelow, H. G., Louisville, Ky.
Ettelson, H. W., Ft. Wayne, Ind.
Feuerlicht, Jacob, Chicago, Ill.
Fineshreiber, William H., Davenport, Ia.
Franklin, Leo M., Detroit, Mich.
Freund, Charles J., Salt Lake, Utah.
Friedman, William S., Denver, Col.
Frisch, E., Pine Bluff, Ark.
Godshaw, Alfred T., Cincinnati, O.
Gordon, Nathan, Montreal, Canada.
Greenburg, William H., Dallas, Texas.
Gries, Moses J., Cleveland, O.
Grossmann, Louis, Cincinnati, O.
Harris, Maurice H., New York.
Heller, Maximillian, New Orleans, La.
Hirschberg, Abram, Chicago, Ill.
Hirshberg, Samuel, Milwaukee, Wis.
Jacobs, Pizer W., Jacksonville, Fla.
Kahn, Emanuel, Grand Rapids, Mich.
Kaplan, J. H., Jackson, Miss.
Klein, Israel, Helena, Mont.
Kory, Sol. L., Vicksburg, Miss.
Krass, Nathan, Owensboro, Ky.
Landman, Isaac, Philadelphia, Pa.
Lefkowitz, David Dayton, O.

Lefkovits, M., Duluth, Minn.
Levi, Charles S., Peoria, Ill.
Levy, Abraham R., Chicago, Ill.
Liknaitz, David L., Leavenworth, Kas.
Mannheimer, Leo, Bloomington, Ill.
Mannheimer, S., Cincinnati, O.
Marcuson, I. E., Sandusky, O.
Marks, Samuel, San Antonio, Tex.
Mendoza, Louis D., Norfolk, Va.
Messing, Mayer, Indianapolis, Ind.
Mielziner, Jacob, Cincinnati, O.
Morgenstern, Julian, Lafayette, Ind.
Newfield, Morris, Birmingham, Ala.
Philipson, David, Cincinnati, O.
Rauch, Joseph, Sioux City, Iowa.
Rappaport, Julius, Chicago, Ill.
Reichler, Max, Helena, Ark.
Rypins, I. L., St. Paul, Minn.
Sadler, Bernard, Cairo, Ill.
Salzman, M., Wilkesbarre, Pa.
Schanfarber, Tobias, Chicago, Ill.
Schulman, Samuel, New York.
Schwarz, Jacob, Pensacola, Fla.
Silber, Mendel, St. Louis, Mo.
Simon, Abram, Washington, D. C.
Stern, Nathan, Trenton, N. J.
Stolz, Joseph, Chicago, Ill.
Stolz, Joseph H., Quincy, Ill.
Wise, Jonah B., Portland, Oregon.
Witt, Louis, Pueblo, Col.
Wolsey, Louis, Little Rock, Ark.
Zielonka, Martin, El Paso, Tex.

Telegrams and communications of greeting were read from Rabbis Felsenthal, M. Friedlander, Max Margolis, I. S. Moses, R. Grossman, Lewinthal, Marx, Isaacs, S. S. Wise, Berkowitz, Foster, Guttmacher, Hecht, Weiss, Bonnheim.

Prof. Deutsch—I move this Conference send greetings to our Nestor, Dr. Felsenthal, who very much desired to be present, but on account of the infirmities of old age could not come. Carried.

Rabbi Max Heller—Dr. Felsenthal, to whom we just sent a message, has sent a message to us, in the shape of resolutions which he handed to me for transmission to the Conference. In reading these resolutions, I wish it understood that I present them as a friend and not as embodying views which I am ready to endorse and to advocate before this convention. In order that they may properly come before this body, I have added my signature.

MOTIONS SUBMITTED TO THE C. C. A. R., BY B. FELSENTHAL.

I.

Be it resolved, To declare that in our opinion the antithesis implied in the term "Reform vs. Zionism" is not warranted by the facts in the case. For every one, who with open eyes observes the actual state of affairs, knows that there are thousands of Jews who are real and honest reformers and at the same time real and honest Zionists. The alleged incompatibility of Reform and Zionism is, moreover artificial, illogical and lacking substantial basis. In the assertion, that Reform and Zionism are mutually exclusive, is just as much sense, or rather just as little sense, as in some one's saying that Homeopathy and High Tariff Policy are incompatible and mutually exclusive. A true antithesis, justified by hard facts, would rather be "Progress and Free Development" on one side vs. "Ossified or Petrified Reform" on the other side.

Be it further resolved, That in the warfare between lifeless ossification and life-full development we, the Central Conference of American Rabbis, take our stand in favor of sound progress and free development and against a holding fast to erroneous opinions expressed by eminent men in former ages. We revere these men highly and think of them with admiration. But they lived in times which in certain conditions and circumstances differed from our times very much, and so it comes that some of their opinions, in consequence of much changed conditions in the world, we cannot share any longer; they would mislead us. We maintain that the history of the world did not stand still during the last sixty years which have elapsed since the Rabbinical Conferences in Braunschweig, Frankfurt and Breslau were held, and that the final words in regard to Jewish questions have not been spoken by these Con-

ferences. Should then we, to speak in the language of the prophet, in behalf of those who are living enquire of those who are dead?

Or, to use an illustration from modern life, should a civil engineer of to-day ask a civil engineer, who lived a hundred years ago, how to build a railroad or how to construct a steam engine?

II.

Be it resolved, That we recognize as a Jew everyone born of Jewish parents, and that, in accordance with well known principles, laid down already in the oldest and most authoritative parts of our Jewish literature, we do not exclude anyone from the house of Israel who belongs to the race of Israel. Everyone connected with us by racial ties we consider as a fellow-Israelite. Though strictly speaking he may not be our *Glaubensgenosse,* yet he is our relative, a member of our larger family, our *Stammesgenosse.*

[*Remark.*—For more extended notes on the subject matter of this motion see Felsenthal's paper ("Juedische Thesen") in the *Festschrift zu Dr. Berliners 70 Geburtstag;* Frankfurt, 1903.]

III.

Be it resolved, That in the Torah—by which term we understand here the books of the Pentateuch—we recognize not only so-called *Sacred Books,* which as such are also venerated by the confessors of Christianity and of Islam as well as by the Jews, but we also hold them in great veneration as books which possess for us Jews, and *only* for us Jews, special great value by their being the most important and most fundamental parts of our Jewish National Literature. In our opinion, not one verse, not one word should be omitted, not even "Ataroth we-Dibhon," in the readings from the Torah, in as far as such readings form a part of the divine services in the Synagogue. To read only detached and disconnected parts and leave out large parts in the Synagogue service, would show a regrettable undervaluation, yea, a contemptuous treatment of our Torah, and if the portions read should be pieced together, it would result in a sad patchwork. Such minimizing of the Torah-readings and such omissions in these readings of perhaps three-fourths of the Torah would undoubtedly cause a still greater ignorance of our oldest Scriptures among our Jewish people, which ignorance alas! is now already very, very large. And would it not also accelerate the coming of the time when such Jews, who would like to learn something of their own grand Jewish National Literature and of the language in which it was originally written, would be compelled to sit as learners at the feet of non-Jewish teachers? Would this not be strange? And would the fact not become still more patent and more glaring that בעד החיים אל המתים

Considering this, we would recommend that in the Synagogue the Torah shall be read *in its entirety* in a consecutive order of the sections read. But considering also certain existing conditions, we would advise that the Torah

be so divided into sections that the reading of the same would be finished in a three years' cycle. Such a triennial cycle was customary in Palestine during the talmudical period of our history and also in a number of congregations in the diaspora down to the times of Maimonides.

The Minhag of reading in the Synagogue merely a few verses from the weekly Sidroth in the one-year cycle as indicated in the "Luach," has originated in America not so many years ago, and it can the more justly be designated as a "Minhag America," as thus far it has been adopted nowhere else, neither in Europe, nor in any other part of the world outside of the United States. And the result? As we have stated above: an irrational, irreverent and incoherent patchwork is made of the Torah. Truly, "this Minhag is like the Minhag of Jehu ben Nimshi who pursued his course in madness."

One remark more may be added. If some Rabbi or some congregation should think it wise to have the Torah "expurgated" and to leave out all parts which they consider as antiquated or as having no interest whatsoever for Jews of the twentieth century, then the selections ought at least to be made without regard to the Luach. And while from the three middle books of the Pentateuch they might omit large parts, they should retain almost all of the book of Genesis, and the book of Deuteronomy they should leave unabbreviated. The method of selection followed in the Minhag America is nonsensical,—a "Minhag Shtuss," as they say in Germany and in Poland.

IV.

Be it resolved, To declare that, even if we should admit, for argument's sake, that we, as Jews, have to bring to the non-Jewish world a special message, of which this non-Jewish world has no knowledge as yet, still we would have to concede that, in order to make the world acquainted with this message, it is not necessary that Israel should forever be dispersed all over the world, so that *personal* contact of individual Jews with individual non-Jews could be had. Still less is it necessary, that in behalf of his "mission" Israel, or three-fourths of Israel, should forever be compelled to suffer indescribably, as it has been the case since so many hundreds of years. Such unctuous and hollow pulpit phrases should not be thundered forth any longer by thinking Rabbis and preachers. In our times in which books and periodicals are published in innumerable quantities every day, in which steamboats and railroads bring men together quickly from the farthest ends of the earth, and in which submarine and overland telegraphs carry new knowledge rapidly all over the world,—in such times no dispersion of the Jewish people is required, the less so, as by such dispersion Israel would be exposed to the danger of soon becoming submerged among the other nations and in a few centuries would disappear from the world. No, not a few millions of individual Jews scattered over the world will fulfil the so-called "Mission of Israel." Such a "mission" can be worked for far more effectively, if Israel will live independent and free in his own country,—a people gifted intellectually, occupying

a high position morally, and excelling in some other national qualifications. From Israel's own country, as from a center, could go forth and would go forth a rich stream of grand ideas, benefiting adjacent countries in Asia and influencing largely other countries in Europe, in America, and in other parts of the world. Especially would this beneficent influence be felt among the millions of Jews who would remain in the diaspora, and thus not only Jews but also Judaism would be sure of a glorious future.

O Israel, my people! A free people! A free and happy people in his own country!

Ja, solch' ein Volk möcht ich noch sehen,
Auf freiem Grund mit freiem Volke stehen!
Zum Augenblicke durft' ich sagen:
Verweile doch, du bist so schön!

And as from a people living free and unhampered in his own country would flow blessings to other nations and other races, so other nations, in peaceful national intercourse with Israel, and fulfilling *their* "mission," would in exchange bring their valuable gifts to our people.

Aside from all this, the concept "Mission of Israel" is to be defined otherwise, and must differ from the definition as given in the Catechisms and as exposed in so many pulpit harangues. Let each Israelite strive with all his power for the Kingdom of Truth and Morality in Israel's own midst. Far greater good will then result among other nations by the silent workings of the laws of history.

B. FELSENTHAL,
MAX HELLER.

Rabbi Max Heller—I move that these resolutions be submitted to the Committee on Resolutions. Carried.

The following resolutions presented during the course of the convention were also referred to the Committee on Resolutions:

Resolved, That the C. C. A. R. heartily endorse the publication of the Sabbath School Journal for pupils and teachers under the auspices of the Union of American Hebrew Congregations and pledge it our hearty support, and that a special notice of this action be sent by the secretary to the members of this Conference.

ALFRED T. GODSHAW,
T. SCHANFARBER.

Resolved, That the centenaries of Seligman Baer Bamberger and Samson Raphael Hirsch be utilized for the presentation of a paper at our next convention outlining the growth of neo-orthodoxy as it has developed in opposition to the Reform movement.

G. DEUTSCH.

WHEREAS, It will never be altogether possible to provide for the religious

needs of small and scattered communities by means of field secretaries and circuit preachers

Be it resolved, That this Conference endeavor to devise means for the training of lay preachers, and that for this purpose a paper be presented to the next Conference embodying a method for the accomplishment of this purpose. G. DEUTSCH.

Be it resolved, That in view of the immediate need of a cheap edition of the English Bible in the best available translation, the C. C. A. R. enter into negotiations with the publishers of the Revised version for an issue of the Old Testament exclusively.

H. G. ENELOW,
M. H. HARRIS.

Resolved, That inasmuch as there is no summer school, the executive committee be empowered to invite specialists to address the Conference from year to year as occasion or necessity require so that expert information along specific lines may be brought to the notice and knowledge of such as are by circumstances kept from such scholarly research. I. KLEIN.

Resolved, That in view of the present unregulated status of pulpit candidating and the undesirable consequences which issue therefrom, and in view of the failure of the committee appointed to consider this matter, to report thereon, that therefore a new committee to be known as the Committee on Pulpit Candidating be appointed to draft feasible measures for the consideration of the next Conference.

LOUIS WITT,
ABRAM SIMON.

Resolved, That the incoming Executive Board be empowered to engage the services of an actuary to ascertain the possibility and advisability of establishing a Central Conference pension relief fund, through the compulsory annual contribution of one per cent. of the salary.

JOSEPH STOLZ,
LEO FRANKLIN,
MOSES J. GRIES.

Resolved, That this convention vote another subvention of one hundred marks to Rabbi J. Theodor, of Bojanovo, for his edition of the Midrash Rabba.

G. DEUTSCH,
L. MANNHEIMER,
M. MESSING.

The great necessity of a well-equipped library of Jewish Literature for all students and writers requires no further argument or emphasis. While we now have several valuable collections, these are yet far from complete. The

ideal Jewish library should contain on its shelves every book bearing on Judaism and Jewish interests. It ought to be a duty recognized by the Jews of this country to further this cause as well as to support institutions of charity and the like.

As the H. U. C. is centrally located and is near and dear to the heart of most of the members of this Conference,

Be it resolved, That the members of this Conference use their best efforts and see to it that by donation of books and funds, the library of the Hebrew Union College particularly be made to attain as near as possible to the above outlined ideal of a Jewish Library.

H. W. ETTELSON,
G. DEUTSCH,
MONTAGUE N. A. COHEN,
ABRAM SIMON.

Resolved, That a standing committee be established to be known as the Pulpit Bureau, whose duty it shall be whenever called upon to aid congregations without Rabbis to secure them and Rabbis without positions or seeking other ones to be put in correspondence with such congregations.

EMANUEL KAHN,
JOSEPH HENRY STOLZ.

Inasmuch as this Conference has with considerable success recommended that congregations defray the expenses of their Rabbis attending our sessions, and inasmuch as the presence of the professors of the Hebrew Union College at our meetings is to be desired and their advice and learning of great value in our deliberations,

Be it resolved, That this Conference request the Board of Governors of the Hebrew Union College to appropriate a sum for the expenses of such of the professors who may desire to attend our meetings.

EMANUEL KAHN,
SAMUEL HIRSHBERG.

Resolved, That a committee be appointed to prepare and publish a series of supplementary Friday evening services to be used in addition to the present services in the Union Prayer Book.

EMANUEL KAHN,
G. DEUTSCH.

Resolved, That the Union Prayer Book be issued at fifty cents a volume instead of one dollar. This in the interest of propaganda and to bring the book within reach of those of most moderate means. The Sabbath service book, the weekday service and the Passover Haggadah to be correspondingly reduced in price.

M. H. HARRIS,
LOUIS GROSSMANN.

Resolved, That in consideration of the brilliant scholarship and unselfish devotion to Jewish learning, of Mr. A. B. Ehrlich of New York, the Conference vote the sum of two hundred dollars to Mr. Ehrlich for his forthcoming publication of four volumes of commentaries on the Bible, that fifty dollars be remitted on publication of each volume, and that Mr. Ehrlich give the Conference a number of copies of the volume for the money thus voted.

SAMUEL SCHULMAN,
DAVID PHILIPSON.

Resolved, That the Conference encourage original contributions to the Science of Judaism by assisting in the publication of such contributions should they be found, after examination by a committee appointed for that purpose, worthy of a place in Jewish Science Literature.

JACOB H. KAPLAN,
MORRIS NEWFIELD.

Resolved, That in view of the disparity between some of the Mosaic and Rabbinical Marriage Laws, on the one hand, and the theories, laws and practices prevalent in our country, a committee be appointed to prepare a complete review of the same, with the special purpose in view to guide the Reform Rabbi in his religious and civic practice.

ABRAM SIMON,
G. DEUTSCH,
M. MESSING.

Rabbi Max Heller—I move that when the Committee on Resolutions reports, mention be made of all resolutions submitted, whether recommended or rejected. Carried.

The President, Joseph Stolz, read his message, (*v.* Appendix A.) At the conclusion of the reading of the President's message, Kaddish was recited in memory of the departed members.

Rabbi Schulman—I move that our thanks to the President for the admirable message which it was our privilege to listen to, be expressed by a rising vote, and that the message be referred to the proper committee. Unanimously carried by a rising vote.

Rabbi Rypins read the following report of the Committee on Memorial Resolutions:

Since our Conference last met,

ISAAC SCHWAB

has closed his eyes forever. He was a colleague whose virtues endeared him to a host of friends. Trained in the best professional colleges of Europe he was

well equipped for the soul-trying responsibilities of the modern preacher in Israel. Industrious, conscientious, patient, he was faithful in the discharge of his duties. His was a thinker's mind, "turned in upon itself," pondering constantly the debatable questions of philosophy, theology, linguistics, Jewish history and Jewish archæology.

The fruits of his research and reflection he disclosed in the painstaking volumes of which he was the author; in essays he contributed to the Jewish press, and in papers submitted to this Conference.

The major portion of his activity as a minister was passed in St. Joseph, Missouri. For twenty-seven years he occupied the pulpit in that city, serving his congregation with fidelity, and providing a noble example to the community of rectitude and honor.

In token of our friendship and esteem, be it therefore

Resolved, That we inscribe these words in his memory in our Year Book and forward a copy of them to his bereaved family with the assurance of our profound sympathy and condolence.

In the death of

RAPHAEL BENJAMIN

this Conference loses a valued member. His colleagues deplore his departure from among the living as depriving them of a loving and lovable comrade, an earnest and helpful co-laborer, an able and honored representative of the Rabbinical profession.

He adorned the ministry in Israel with an unobtrusive dignity and a quiet distinction that were unconscious and innate.

In the deliberations of this Conference his occasional utterances were marked by timeliness, good sense, ardent love of his religion, and kindly consideration of his colleagues. Therefore be it

Resolved, That this tribute to his memory be spread upon our minutes and published in our Year Book.

It is with sorrow that the Central Conference of American Rabbis records the sudden death of our colleague and co-worker,

EMANUEL L. HESS,

late Rabbi of Mt. Zion Hebrew Congregation, St. Paul, Minn., a devoted worker in the field of religion and charity.

Rabbi Hess was all his life ardent in the cause of our religion. He was gifted with the spirit of wisdom and truth.

These attributes he ever used to further the interests of Jews and Judaism.

His activity as teacher in Israel and as worker in the cause of humanity gained for him distinction in the communities where he labored and lived, and will abide a blessing forever.

On September 2nd, 1906, the career of our brother,

ELIAS EPSTEIN

was ended; and with his passing into the higher realm of life, were finished the labors of one who, for fifty-four years as teacher in American Israel zealously strove to promote its best interests. Gentle, affable and kind in demeanor, a lover of learning, he gained the sincere affection of all who called him their Rabbi.

His breadth of view, the charity practiced by him toward men of all creeds, won for him the respect of every community in whose midst he lived. Therefore be it

Resolved, That we, the Central Conference of American Rabbis, herewith express our appreciation of the service rendered by the life work of Rabbi Elias Epstein to the cause of Judaism.

Resolved, That we tender our heartfelt sympathy to the bereaved members of his famliy, and that they be presented with a copy of these resolutions.

H. H. MAYER,
I. L. RYPINS,
S. R. COHEN,
J. H. STOLZ.

The report was unanimously adopted by a rising vote and copies thereof ordered sent to the respective families of the deceased.

The report of the Corresponding Secretary, Rabbi Tobias Schanfarber, was read and referred to the Auditing Committee.

REPORT OF CORRESPONDING SECRETARY FOR YEAR ENDING JULY 1ST, 1907.

To the President and Members of the Central Conference of American Rabbis:

Your Corresponding Secretary begs leave to submit the following report of the work entrusted to his care during the past year. A circular letter was sent out by the President of the Conference urging the members to set aside Sabbath Shekalim for the purpose of bringing to the attention of the members of their respective congregations the work of the Synagogue Extension Committee. A correspondence between the Seventh Day Adventists and your Secretary led to the committee on Church and State sending out an appeal to the members of the Conference urging them to secure signatures to be sent to the representatives of their various districts asking them to prevent the passing of a bill before Congress, looking toward a strict Sunday Observance Law in the District of Columbia. Circular letters were again sent to the

various congregations, to which the Rabbis of the Conference minister asking them to defray the expenses incurred by their Rabbis in attending the Conference. A number of the congregations replied that they had taken favorable action on the request. Your secretary again desires to commend the promptness with which all his communications to the members of the Conference were answered. During the past year 89 vouchers have been issued amounting to $6,959.73, all of which are herewith appended.

1906.		Voucher No.		
Sept.	3rd,	479,	Pension	$ 125.00
"	3rd,	480,	Pension	75.00
"	3rd,	481,	Pension	75.00
"	3rd,	482,	Williams & Co., binding 977 Union Prayer Books, Vol. II, cloth	119.68
"	3rd,	483,	A. M. Radin, travelling expenses, to Indianapolis Conference and return	45.00
"	3rd,	484,	I. Schwab, travelling expenses, to Indianapolis Conference and return	12.50
"	3rd,	485,	Central Trust & Safe Deposit Co., Storage Certificate, No. 351 B. B	5.00
"	3rd,	486,	Leon Brummer, Inventory of Conference Publications	15.00
"	3rd,	487,	Henry Berkowitz, travelling expenses from Philadelphia to Baltimore and return	7.00
"	3rd,	488,	Marcus Salzman, travelling expenses, in re Haggadah Committee	10.46
"	3rd,	489,	T. Schanfarber, postage and clerical work	3.25
Oct.	1st,	490,	Leo M. Franklin, travelling expenses	9.75
"	1st,	491,	American Israelite, advertising holiday sermons	2.00
"	1st,	492,	Miss Messing, typewriting Indianapolis Conference	6.50
"	1st,	493,	Ella Shera Green, reporting Indianapolis Conference	77.50
"	1st,	494,	M. M. Feuerlicht, work done for Indianapolis Conference	28.00
"	1st,	495,	Toby Rubovits, printing holiday sermons and letter-heads	88.80
"	1st,	496,	Joseph Stolz, clerical work, expressage, postage and telegrams	15.13
"	1st,	497,	Pension	41.67
"	1st,	498,	Pension	25.00
"	1st,	499,	Pension	25.00
"	29th,	500,	Pension	41.67
"	29th,	501,	Pension,	25.00

Oct.	29th,	502,	Pension	$ 25.00
"	29th,	503,	Stettiner Bros., printing 5,000 Union Prayer Books, Vol. 1	535.00
"	29th,	504,	Stettiner Bros., printing 6,000 Union Prayer Books, Vol. 2	545.00
"	29th,	505,	Williams & Co., binding Prayer Books	728.00
"	29th,	506,	Williams & Co., binding Prayer Books	127.50
"	29th,	507,	Samuel Hirshberg, travelling expenses to Chicago and Cincinnati, and return	27.45
"	29th,	508,	George Zepin, addressing and mailing holiday sermons, and stamps	9.75
"	29th,	509,	Charles S. Levi, clerical work, postage, travelling expenses to Cincinnati and return	35.00
"	29th,	510,	Katharine M. Cohen, ten illustrations for the Haggadah	125.00
"	29th,	511,	Max Rosenthal, title page of the Haggadah	25.00
"	29th,	512,	Henry Berkowitz, travelling expenses to Cincinnati and return	28.25
"	29th,	513,	Moses J. Gries, travelling expenses to Cincinnati and return	20.00
"	29th,	514,	Joseph Stolz, travelling expenses to Cincinnati and return	14.00
"	29th,	515,	T. Schanfarber, travelling expenses to Cincinnati and return, stamps and expressing seal	20.00
Dec.	3rd,	516,	Pension	41.67
"	3rd,	517,	Pension	25.00
"	3rd,	518,	Pension	25.00
"	3rd,	519,	Commercial Photo Engrav. Co., Mdse	17.89
"	3rd,	520,	Phoenix Club	10.25
"	31st,	521,	Pension	25.00
"	31st,	522,	Pension	25.00
"	31st,	523,	Pension	41.67
"	31st,	524,	Fannie Rauh, Clerical Work	10.20
"	31st,	525,	Toby Rubovits, printing and mailing Year Books and Officers' Reports	1,027.55

1907. Voucher No.

Jan.	21st,	526,	Henry Berkowitz, expense for committee on revision of Scriptural Reading	5.00
"	21st,	527,	Pension	25.00
"	29th,	528,	Pension	25.00
"	29th,	529,	Pension	25.00
"	29th,	530,	Pension	25.00

Jan.	29th,	531,	Pension	$ 41.67
"	29th,	532,	C. L. Ricketts, engrossing, Simon Wolf Letter and Lippman Mayer Memorial Resolutions	40.00
"	29th,	533,	Printing Church and State pamphlet and 500 leaflets from Year Book	123.00
"	29th,	534,	L. H. Cohan & Co., on account printing Seder Haggadah	200.00
March	1st,	535,	Pension	41.67
"	1st,	536,	Pension	25.00
"	1st,	537,	Pension	25.00
"	1st,	538,	Fannie Rauh, clerical work	2.67
"	1st,	539,	T. Schanfarber, postage	3.30
"	4th,	540,	Toby Rubovits, printing and postage	11.20
"	4th,	541,	Adolph Guttmacher, travelling expenses, Haggadah committee	13.73
"	4th,	542,	David Lefkowitz, expressage and printing in re Church and State committee	12.50
"	4th,	543,	H. G. Enelow, travelling expenses to Cincinnati and return	8.00
April	1st,	544,	Williams & Co., binding Prayer Books	240.96
"	1st,	545,	Stettiner Bros., printing	119.45
"	1st,	546,	Fannie Rauh, clerical work and postage	4.24
"	1st,	547,	Toby Rubovits, printing and expressage	113.65
"	1st,	548,	Pension	41.67
"	1st,	549,	Pension	25.00
"	1st,	550,	Pension	25.00
"	3rd,	551,	Gibbon, Dickelman, Furst & Bourke, premium on Treasurer's Bond	20.00
"	15th,	552,	L. H. Cohan & Co., printing Haggadah	615.43
"	15th,	553,	Murphy, Parker & Co., binding Haggadah	425.63
"	15th,	554,	Hebrew Encyclopedia Publishing Co., 3 copies Vol. 1, Hebrew Encyclopedia	9.00
May	6th,	555,	Pension	41.67
"	6th,	556,	Pension	25.00
"	6th,	557,	Pension	25.00
"	6th,	558,	Fannie Rauh, clerical work and postage	10.10
"	6th,	559,	Leo. M. Franklin, circular for Social Union Questionnaire	6.73
"	6th,	560,	Toby Rubovits, printing and expressage	10.45
"	8th,	561,	Four copies, extracts Scripture Reading	21.05
June	4th,	562,	Pension	41.67
"	4th,	563,	Pension	25.00
"	4th,	564,	Pension	25.00
"	4th,	565,	Theodor Bojanovo, Subvention	25.00

June	5th,	566,	T. Schanfarber, clerical work, postage, telegram..$	5.20
"	12th,	567,	Chas. S. Levi, postage, clerical work, typewriting reports	17.00
				$6,964.73

Respectfully submitted,

T. SCHANFARBER,
Corresponding Secretary.

The report of the Recording Secretary, Rabbi Samuel Hirshberg, was read and ordered printed.

REPORT OF RECORDING SECRETARY.

To the President and Members of the Central Conference of American Rabbis.

DEAR COLLEAGUES:—Your Recording Secretary begs to submit herewith the following resumé of the four meetings held by your Executive Committee since the close of the Indianapolis Convention, the first a post-Conference meeting at Indianapolis, July 5th, '06, the second at the Hebrew Union College, Cincinnati, October 15th, '06, and the third and fourth during the sessions of the Union of American Hebrew Congregations at Atlanta, Ga., January 15th and 16th, '07. There was an average attendance of nine members at the meetings, an excellent percentage of the total membership.

The various invitations and suggestions relative to the next place of meeting received from members of the Conference were carefully considered, and while it was the general sense that gratitude was due the members for the courtesy of their invitations and kindness of their suggestions, it was decided to try the experiment once of holding the convention in some quiet resort in the Middle West, this section of the country, it being conceded, being easier and more convenient of access to the largest portion of the membership. Rabbis Gries, Franklin, Berkowitz and Kory were appointed a Committee with full power to select the place of meeting. It was voted that the convention should continue through a full week, the daily session occupying half of the day, and the other half being left free to the members for recreative pursuits. The programme for this convention was duly discussed and determined upon. It was decided to include in the programme the feature, recommended by President Stolz, of Round Table Discussions, and also to set apart a special day to be known as "The Religious School Day," for the consideration of questions relating to methods of administration and instruction in the Religious School. The arrangements for such a day were left to Rabbi Louis Grossmann, acting in conjunction with the President.

Several audiences were granted to Rabbi Mielziner in connection with his

application on behalf of Congregation Sheerith Israel-Ahavath Achim, Cincinnati, for permission to acquire and use copies of the Rodeph Sholom (New York) Ritual (virtually the Union Prayer Book, with a few modifications). An edition of this Ritual was reported in the possession of the Publisher, Philip Cowen, New York. After a prolonged and continued discussion during several of the meetings, it was voted that in order to exhaust the existing edition, the 400 copies of which it consisted, should be turned over to Rabbi Mielziner's Congregation, and authority was given to the Publisher to so do. Rabbi Gries asked that his vote be recorded in the negative, and note be taken of the fact that he was opposed to any compromises in this matter. In connection with this action of the Committee, it was resolved that the attention of the Rodeph Sholom Congregation should once more be called to the conditions on which sanction was given it to use its Ritual, viz.: (1) that it should insert in all its Prayer Books now in use or hereafter to be used, a note declarative of indebtedness to the Union Prayer Book; (2) that it should promise to keep the books for its sole and exclusive use, and not attempt any sale of them to any other congregation; (3) that it should obligate itself to keep the plates of its Ritual in its own custody, so that no copies should be surreptitiously made, and further to exercise all caution when giving out the plates for reprinting purposes, that no surreptitious copies be made or circulated.

A committee consisting of Rabbis Berkowitz, Grossmann, Philipson, C. S. Levi and S. Hirshberg, was appointed to meet with a committee of the Union of American Hebrew Congregations to advise with the latter concerning a plan submitted by it for the publication of a Sabbath School Journal. The committee was authorized, in accordance with the power vested in the Executive Committee by the last convention, to expend $250 as an initial expenditure toward carrying out the plan, if it was found to be feasible.

The Publication Committee was directed to issue an edition of 6,000 copies of the Union Prayer Book, and also to renew the contract with the Bloch Publishing Co. for one year.

A new edition of the "Minyan" Service was ordered printed.

Rabbi Berkowitz submitted a report for the Committee on Seder Haggadah. It was voted that the bid of $230 for making the plates for the Haggadah submitted by L. H. Cahan & Co., Philadelphia, should be accepted. One hundred and twenty-five dollars were directed to be sent to Miss Katherine Cohen in grateful recognition of her services in drawing 10 appropriate illustrations for the Haggadah, and $25 to Mr. Max Rosenthal for a similar kind service in preparing an illustrated title-page. The terms presented for printing the Haggadah in its final form, $75 per thousand in paper, and $100 per thousand in boards, were accepted. Three hundred proof copies printed at above terms were ordered sent around to the members of the Conference for their suggestions and criticisms, according to the direction of the Indianapolis Convention. The recommendation of Chairman Berkowitz that 4,250 copies

bound in boards be printed, to be sold at 25 cents per copy, and 500 in cloth to be sold at 50 cents, and 250 in limp leather to be sold at $1.00 (making an edition in various bindings of 5,000 copies), was adopted. Bloch & Co. were named as sales agents of the publication at a rate of commission to be determined by Chairman Berkowitz and his associates of the Haggadah Committee. A rate of 30 per cent. was suggested as fair compensation for handling the publication.

Rabbi Enelow for the Committee on Week Day Service reported that all the material for the various services was in readiness. It was decided that the booklet be published at once by the Publication Committee, it to be uniform in style and appearance with the Union Prayer Book. The price of the publication as also the number of copies for the first edition was left to the Publication Committee with full powers to decide.

The President at the October meeting announced the completion of the Editorial work on the current Year Book at the earliest period it had ever been accomplished in the history of the Conference, an achievement, however, justice requires the statement, which would never have been effected had it not been for the invaluable assistance the President himself had rendered the Editorial Committee in the prosecution of its labors. The printed proof of the proceedings of the Indianapolis convention was submitted at this meeting, and in accordance with the action there taken, the minutes of the convention were read, and after being approved, a statement to such effect, signed by the President and Recording Secretary, was ordered inserted in the Year Book. An edition of 800 copies of the Year Book, 500 cloth bound and 300 paper bound, was ordered printed, carrying in the back a list of the publications of the Conference.

Reprints in separate form as courtesies to the writers were authorized of the papers of Rabbi Philipson, Prof. Deutsch and Rabbi Max Raisin presented at the last convention. Fifty copies of his paper on Samuel Holdheim, it was suggested to Rabbi Philipson, should be sent to Holdheim's congregation in Berlin.

Rabbis Stolz, Schanfarber and Gries were appointed a Committee to cooperate with a similar Committee, whose appointment it was resolved should be urged upon the Union of American Hebrew Congregations with a view toward devising means for meeting the needs of Congregations in San Francisco, which were unable, without outside assistance, to rehabilitate themselves from the results of the disastrous earthquake of last year.

The matter of subsidizing a Biblical History was referred to the Committee on Sabbath Schools.

It was decided that a Committee should be appointed to create and gather, and assist in the distribution of literature which might help in a campaign of education against the prevailing movement making for the restriction of immigration into this country.

The compilation of a Children's Service Book and Hymnal was referred to the Committee on Union Hymnal.

It was voted that the President should appoint a Committee to compile a Domestic Service for Sabbaths and Holidays.

A Committee of three was ordered appointed to revise the Constitution.

Rabbi Krauskopf was appointed a Committee on Uniform Marriage and Divorce Legislation.

Rabbis Berkowitz, Krauskopf, Simon and Rubenstein were appointed a Committee to present appropriate engrossed resolutions to Hon. Simon Wolf on his seventieth birthday, the 28th of October.

Dr. Deutsch was requested to draft and send to Dr. Solomon Buber an appropriate letter expressing the congratulations and good wishes of the Conference upon his eightieth birthday, which now lamentably must be followed by Memorial Resolutions in sorrow over his death.

The appointments to the various Standing Committees by the President were concurred in and approved.

Rabbi Berkowitz for the Committee on Candidating for Pulpits recommended that the Convention of the U. A. H. C. coincidentally in session at Atlanta, at one of the meetings, should be requested to appoint a committee charged with a similar purpose to co-operate with the committee of the Conference; which recommendation was adopted.

It was ordered that one copy of the Eisenstein and Brody Encyclopedia, subscribed for by the Conference at Indianapolis, should be donated to the Library of the Hebrew Union College; and the other two copies be offered to the students of that institution as prizes on conditions to be determined by the Faculty thereof.

Two copies of Kahana's Commentaries, it was similarly directed, should be donated to the Library of the Hebrew Union College, and the other three, subscribed for by the Conference, offered to the students of that institution as prizes on conditions similarly to be determined.

Letters of acknowledgment of resolutions sent them were received from Hon. Simon Wolf and Dr. Wolfenstein, as also from members of the family of the deceased colleague, Aaron Norden. Acknowledgments with expressions of appreciation for copies of the Year Book sent them were received from Professors Marks and Guinsberg, Rudolph Coffee, Ephraim Lederer and Solis Cohen.

A monthly pension of $25 was voted a colleague obliged to undergo a serious operation in a hospital.

A letter of thanks was received from one of the beneficiaries of the Ministers' Fund for an increase in the allowance made.

A communication from Rabbi Lewinthal relating to a question of Professional ethics was referred to the President for action.

Various allowances for expenses to members of Committees and to two colleagues in attendance upon the Indianapolis Convention were made.

A gratuity of $25 was voted to the Clerk and Janitor of the Indianapolis Hebrew Congregation for kind services rendered members of the Conference.

The bill of the Official Stenographer was ordered paid, also bill of $15 for taking inventory of the property of the Conference in the keeping of Bloch & Co.

A communication from Rabbi Magnes relative to the publication of the compositions of Cantor Israel Schor of Lemberg was referred to the Committee on Synagogal Music.

Rabbi M. S. Levy was elected to membership in the Conference.

A new form of voucher to be signed jointly by the President, Corresponding Secretary and Treasurer was adopted.

The President was authorized to secure the services of an expert Stenographer for the Frankfort Convention.

It was voted that a Safety Deposit Vault should be secured for all the plates of the publications of the Conference.

A Communication from Rabbi Veld relative to the need for a Chaplain to those engaged in the national marine service at New York was referred to the New York Rabbinical Association.

A communication relative to enforced Sunday observance in the District of Columbia was referred to the Committee on Church and State.

The Treasurer reported a total fund on hand in October of $17,250, of which $12,000 was in bonds, $3,500 in a certificate of deposit, and the remainder in cash in bank. The bond of the Treasurer was fixed at $5,000 for the current year. Rabbi Gries was appointed Chairman of the Committee on Investment.

Yours faithfully,

SAMUEL HIRSHBERG.

The report of the Treasurer, Charles S. Levi, was read and referred to the Auditing Committee.

ANNUAL REPORT OF TREASURER.

July 1, 1906, to July 1, 1907.

To the Honorable President, Officers and Members of the C. C. A. R.

BRETHREN: I herewith present to your distinguished Conference the annual report of your treasurer for the year closing July 1, 1907, and beg your favorable consideration of the same.

Our financial transactions assume larger proportions each succeeding year,

as the following summary indicates. Our receipts from dues, interests and sales of publications totalled $8,680.00; our expenditures for all purposes were $6,964.74, giving an addition of $1,715.26 to our cash assets and raising our total funds from $15,847.28 to $17,562.54. Our income from book sales was $7,042.56, our expenditures on account of new editions and publications $3,841.54, showing a balance in our favor of $3.201.02. The amount of the Ministers' Fund is $12,953.56, increasing $1,269.19; the General Fund, containing $4,608.98, shows an increase of $446.07. All vouchers drawn up to July 1, 1907, have been paid.

Account of Dues and Members.

July 1 1906.	Total Membership		191	
	Honorary Members	2		
	Died during year	2		
	Elected since last Conference		15	
	Suspended during year	3		
	Exempt from paying dues	6		
July 1, 1907.	Total Membership		201	
	Number taxed with dues		193	
	Paid dues of 135 members			$805.00
	Unpaid dues of 92 members			$715.00
	Members clear on the books		101	
	Members owing $5.00		58	
	Members liable to suspension for arrears of $10 to $25		34	

Due bills were sent out three times during the year, nevertheless 92 members owe from $5.00 to $25.00 up to July, 1907.

The following tabulated statement will accurately show all receipts and expenditures for the year July, 1906,-July, 1907:

RECEIPTS.

Receipts

July 1, 1906, to July 1, 1907, dues	$ 805.00	$ 805.00	
Nov. 1, 1906, Int. $ 3,580 3%, 3 mos. 10 days	38.75		
Jan. 1, 1907, Int. 12,000 6%, 6 mos.	360.00		
Mch. 14, 1907, Int. 1,980 3%, 4 mos. 14 days	21.95		
June 25, 1907, Int. 12,000 6%, 6 mos.	360.00		
June 25, 1907, Int. 1,980 3%, 3 mos. 10 days	16.33		
June 27, 1907 Int., 2,500 3%, 5 mos. 20 days	35.41		832.44

From Publication Sales

June 28, 1906, Bloch Publishing Co.	$ 520.00	
Aug. 10, 1906, Bloch Publishing Co.	500.00	
Aug. 30, 1906, Bloch Publishing Co.	200.00	
Sept. 17, 1906, Bloch Publishing Co.	400.00	
Oct. 5, 1906, Bloch Publishing Co.	500.00	
Oct. 17, 1906, Bloch Publishing Co.	600.00	
Oct. 18, 1906, Temple Emanuel	93.75	
Oct. 26, 1906, Bloch Publishing Co.	500.00	
Nov. 22, 1906, Bloch Publishing Co.	500.00	
Dec. 7, 1906, Bloch Publishing Co.	500.00	
Dec. 19, 1906, Bloch Publishing Co.	500.00	
Jan. 28, 1907, Bloch Publishing Co.	500.00	
Feb. 25, 1907, Bloch Publishing Co.	400.00	
April 2, 1907, Bloch Publishing Co.	350.00	
May 6, 1907, Bloch Publishing Co.	200.00	
June 3, 1907, Bloch Publishing Co.	478.81	
June 24, 1907, Bloch Publishing Co.	300.00	7,042.50
Total Receipts		$ 8,680.00

EXPENDITURES

On Account of Publications

Sept. 6, 1906, Williams & Co., binding 997 Prayer Books.	$ 119.68	
Sept. 6, 1906, Leon Brummer, taking inventory	15.00	
Oct. 5, 1906, American Israelite, advertising books	2.00	
Oct. 30, 1906, Stettiner Bros., printing 5,000 Vol. I	535.00	
Oct. 30, 1906, Stettiner Bros., printing 6,000 Vol. II	545.00	
Oct. 30, 1906, Williams & Co., binding Vol. I and II	728.00	
Oct. 30, 1906, Williams & Co., binding Vol. I and II	127.50	
Oct. 30, 1906, Catherine Cohen, 10 illustrations Haggadah	125.00	
Oct. 30, 1906, M. Rosenthal, title page illustration	25.00	
Dec. 11, 1906, Photo Engraving Co., Haggadah Cover	17.89	
Feb. 7, 1907, L. & H. Cahan & Co., printing Haggadah	200.00	
April 14, 1907, Williams & Co., binding prayer books	240.96	
April 14, 1907, Stettiner Bros., printing prayer books	119.45	
May 6, 1907, L. H. Cahan & Co., printing Haggadah	615.43	
May 6, 1907, Murphy, Parker & Co., binding Haggadah	425.63	
		$3,841.54

General Expenses.

Sept. 6, 1906, A. Radin, trav. expenses to Indianapolis..	$ 45.00	
Sept. 6, 1906, I. Schwab, trav. expenses	12.50	
Sept. 6, 1906, Central Trust Co., storage	5.00	
Sept. 6, 1906, H. Berkowitz, trav. expenses	7.00	
Sept. 6, 1906, M. Salzman, trav. expenses	10.46	
Sept. 6, 1906, T. Schanfarber, clerical work, postage	3.25	
Oct. 5, 1906, L. M. Franklin, trav. expenses	9.75	
Oct. 5, 1906, Miss Messing, typewriting	6.50	
Oct. 5, 1906, E. S. Green, reporting Conference	77.50	
Oct. 5, 1906, M. M. Feuerlicht, Conference expenses	28.00	
Oct. 5, 1906, T. Rubovits, holiday sermons, letterheads	88.80	
Oct. 5, 1906, J. Stolz, trav. expenses, clerical work	15.13	
Oct. 30, 1906, S. Hirshberg, trav. expenses	27.45	
Oct. 30, 1906, George Zepin, postage, mailing	9.75	
Oct. 30, 1906, C. S. Levi, trav. expenses, postage, clerical work	35.00	
Oct. 30, 1906, H. Berkowitz, trav. expenses	28.25	
Oct. 30, 1906, M. J. Gries, trav. expenses	20.00	
Oct. 30, 1906, J. Stolz, trav. expenses	14.00	
Oct. 30, 1906, T. Schanfarber, trav. expenses, postage	20.00	
Dec. 11, 1906, Phoenix Club, Luncheon	10.25	
Jan. 8, 1907, Fannie Rauh, clerical work	10.20	
Jan. 8, 1907, Toby Rubovits, printing Year Books, reports	1,027.55	
Jan. 24, 1907, Henry Berkowitz, trav. expenses	5.00	
Feb. 7, 1907, C. R. Ricketts, memorial resolutions	40.00	
Amt. Brt. Ford	$1,556.34	$3,841.54
Feb. 7, 1907, T. Rubovits, reprinting pamphlets	123.00	
Mch. 18, 1907, Fannie Rauh, clerical work	2.67	
Mch. 18, 1907, T. Schanfarber, postage	3.30	
Mch. 18, 1907, T. Rubovits, printing, postage	11.20	
Mch. 18, 1907, A. Guttmacher, trav. expenses	13.73	
Mch. 18, 1907, D. Lefkowitz, printing, expressage	12.50	
Mch. 18, 1907, H. G. Enelow, trav. expenses	8.00	
Apr. 15, 1907, Fannie Rauh, clerical work, postage	4.24	
Apr. 15, 1907, T. Rubovits, printing, expressage	113.65	
Apr. 15, 1907, Gibbon, Dickelman & Co., treasurer's bond	20.00	
May 6, 1907, Hebrew Ency., 3 copies Vol. 1	9.00	
May 6, 1907, Fannie Rauh, clerical work, postage	10.10	
May 6, 1907, Leo M. Franklin, printing social queries	6.73	

May 6. 1907, Toby Rubovits, printing, expressage....	$10.45	
June 3, 1907, Z. & L. Rosenfield, printing scriptures...	21.05	
June 5, 1907, Theodor Bojanovo, subvention.....	25.00	
June 5, 1907, T. Schanfarber, clerical work, postage...	5.20	
June 13, 1907, C. S. Levi, post., printing, clerical work...	17.00	
		$1,973.16

Ministers' Allowances.

July, 1906, to July, 1907.....	$1,150.04	$1,150.04
Total Disbursements.....		$6,964.74

SUMMARY.

July 1, 1906, Total Funds in Treasury.....	$15,847.28
July 1, 1906, to July 1, 1907, Total Receipts.....	8,680.00
July 1, 1906, to July 1, 1907, Total Expenditures.....	6,964.74
July 1, 1907, Net Increase of Funds.....	1,715.26
July 1, 1907, Total Funds.....	17,562.54

GENERAL FUND.

To this fund is transferred one-half of the receipts from dues, interests and net profits of publications.

Receipts.

July 1, 1906, Amount of Fund.....		$4,162.91
July 1, 1907, Membership Dues	$ 402.50	
July 1, 1907, Interest	416.22	
July 1, 1907, Net Profits of Publications.....	1,600.51	2,419.23
		$ 6,582.14

Expenditures

July 1, 1906, to July 1, 1907, General Expenses.....	$ 1,973.16	$ 4,608.98
July 1, 1907, Increase of fund.....	446.07	
July 1, 1907, Amount of fund.....		$ 4,608.98

INDIGENT MINISTERS' FUND

To this fund is transferred one-half the receipts from dues, interests and net profits of publications.

Receipts

July 1, 1906 Amount of fund		$11,684.37
July 1, 1906, Dues of Members	$ 402.50	
July 1, 1906 Net profits of publications.....	1,600.51	
July 1, 1906 Interests	416.22	2,419.23
		$14,103.60

Expenditures

July 1, 1906 to July 1, 1907, Pensions	$ 1,150.04	$ 1,150.04
July 1, 1907, Increase of Fund	1,269.19	
July 1, 1907, Balance in Fund		$12,953.56
July 1, 1907, General and Ministers' Fund		17,562.54

INVESTMENT OF FUNDS

July 1, 1907, Building Bonds at 6%	$12,000.00
July 1, 1907, Certificate of Deposit at 3%	2,500.00
July 1, 1907, Certificate of Deposit at 3%	1,980.00
July 1, 1907, Balance in Com. Germ. Bank	1,082.54
Total Moneys	$17,562.54

Accompanying this annual report are the books, vouchers, receipts and papers held in trust, also certified statements of our Bank of Deposit and of Mr. W. B. Woolner, Expert Accountant.

With heartfelt appreciation of the honor and trust conferred upon your treasurer during the past seven years, and best wishes for the continued financial prosperity of the Conference, I remain,

Most respectfully yours,

CHARLES S. LEVI,
Treasurer.

TREASURER'S REPORT.

Page	July 1, 1906, to July 1, 1907.	Disburs'ts	Receipts	Ministers' Funds		General Funds		Ministers' Funds		General Funds		Total Funds	
73	Dues		$ 805.00		$ 402.50		$ 402.50						
75	Interest		832.44		416.22		416.22						
62	Books and Printing	$3,841.54	7,042.56		1,600.51		1,600.51						
68	Indigent Ministers' Expense	1,150.04		$1,150.04									
60	General Expense	1,973.16				$1,973.16							
	Gain	1,715.26		1,269.19		446.07		$ 1,269.19		$ 446.07			
	Ministers' Fund, July 1, 1906							11,684.37					
	Ministers' Fund, July 1, 1907								$12,953.56				
	General Fund, July 1, 1906									4,162.91			
	General Fund, July 1, 1907										$4,608.98		
	Ministers' Fund											$12,953.56	
	General Fund											4,608.98	
	Com. German National Bank												$ 1,082.54
	Building Bonds												12,000.00
	Certificate of Deposit												2,500.00
	Certificate of Deposit												1,980.00
	Totals	$8,680.00	$8,680.00	$2,419.23	$2,419.23	$2,419.23	$2,419.23	$12,953.56	$12,953.56	$4,608.98	$4,608.98	$17,562.54	$17,562.54

O. K. W. B. WOOLNER, Auditor.

President Stolz—I would explain that our surplus is much smaller than last year because we published the Union Haggadah and, as is our custom every alternate year, also published a large edition of the Union Prayer Book.

I would also call your attention to the fact that the "Indigent Ministers' Fund," according to our constitution, should be styled "The Relief Fund," and that all the interest of the Relief Fund should be credited to that account and not divided with the General Fund.

Treasurer Levi—I followed the procedure which was in vogue at the time I took office.

The report of the Publication Committee was read by Rabbi Schanfarber and referred to the Auditing Committee.

REPORT OF THE COMMITTEE ON PUBLICATION.

NEW YORK, JUNE 26, 1907.

To the Central Conference of American Rabbis.

GENTLEMEN:—Your Committee on Publication presents herewith the annual statements of the Bloch Publishing Co. and of the expert accountant, Mr. Leon Brummer, and asks you to give them your careful consideration.

It is a pleasure to call your attention to the continued popularity of the Union Prayer Book, it having been adopted during the past year by seventeen congregations, and of the Union Hymnal, which has been introduced by ten new congregations. A total of 249 congregations are now using our ritual.

Of Volumes I and II of the Prayer Book 5,894 copies were sold, but if we add to these 2,398 copies of the Sabbath evening and morning service and 218 copies of the week day service, it will be noted that we have sold in the past year 8,510 copies of the Prayer Book. In the past thirteen years the sale has reached the grand total of 83,419 copies.

In addition, we have sold in the past year 1,207 Hymnals and 2,738 copies of the Union Haggadah. The Haggadah came rather late from the press, and there were, therefore, scarcely three weeks during which to advertise the book and make the sale. Considering this fact, it is remarkable that there was an immediate demand for 2,738 copies. This shows that we have supplied a long-felt want. We believe that the sale of the Haggadah next year will be much greater. In general the Haggadah has given eminent satisfaction and the Committee that compiled the work deserves the highest commendation. Our cash receipts from the sale of our various publications amounted to $6,128.81. A balance on the sales of April and May to the amount of $668.80 is still due the Conference and when that has been paid our total receipts for the year ending June 1st, 1907, will amount to $6,797.61.

Your Committee respectfully asks for your approval of the following recommendations:

1st. That a vote of thanks be extended to the Committee on Haggadah for the valuable services it has rendered the Conference.

2nd. That the Committee on Haggadah be discharged and that the further publication and distribution of the Haggadah be placed in the hands of the Committee on Publication.

3rd. That the suggestion of Mr. Charles E. Bloch, our agent, that the price of the unsalable remnant of an old edition of Vol. II be reduced be concurred in.

4th. That your Committee on Publication be authorized to print and bind an edition of 5,000 copies Vol. I and of Vol. II of the Prayer Book, 1,000 copies of the Union Hymnal and 3,000 copies of the Union Haggadah.

5th. That our contract with the Bloch Publishing Co. be renewed on the same terms.

Respectfully submitted,

JOSEPH SILVERMAN,
ISAAC S. MOSES,
SOLOMON FOSTER.

NEW YORK, MAY 31, 1907.

Dr. Joseph Silverman, Chairman Publication Committee, New York.

DEAR SIR:—We take pleasure in submitting herewith the annual detailed statement of our dealings with the Central Conference of American Rabbis. We are following the style of reports submitted heretofore, as we believe them to be the most comprehensive.

Kindly note that the figures this year include the "Union Haggadah," a detailed report of which has been submitted to Dr. Henry Berkowitz, Chairman of the Haggadah Committee.

Although the total number of Union Prayer Books sold was less than the previous year, the amount realized from the sales was greater, as more of the better bound books were disposed of.

We have in stock about 425 of Part II, morocco bound, of an early edition and which, being of a larger and different binding from the books now in use, are very difficult to sell. These books have been in stock for years and in order to dispose of them, we would suggest that the retail price be reduced from $2.00 to $1.50 as this will also enable us to sell to congregations at $1.20. The reduction in price may probably help materially in the clearance of this old stock.

A large number of Year Books, Sermons and Reprints are still on hand, and as there is no sale for them, we trust some other disposition be made of them.

We believe that our work in connection with the handling of the Conference Publications has given satisfaction, as we have always endeavored to make it of the best, and hope therefore that our services during the past year merit

a renewal of the existing contract. We are pleased to acknowledge the uniform courtesy and good-will on the part of the officers of the Conference in all of our transactions with them.

Very truly yours,

BLOCH PUBLISHING CO.
BY CHAS. E. BLOCH, *Proprietor.*

EXHIBIT A.

BOOKS RECEIVED JUNE 1, 1906-MAY 31, 1907.

1906.				
July 17—	477	Union Prayer Books, II, cloth	$0.70	$ 333.90
Sept. 11—	504	Union Prayer Books, I, cloth	.70	352.80
Sept. 12—	500	Union Prayer Books, II, cloth	.70	350.00
Sept. 14—	500	Union Prayer Books, II, cloth	.70	350.00
Sept. 17—	25	Union Prayer Books, I, extra mor	1.75	43.75
Sept. 17—	25	Union Prayer Books, II, extra mor	1.75	43.75
Sept. 17—	250	Union Prayer Books, II, cloth	.70	175.00
Sept. 24—	125	Union Prayer Books, I, extra mor	1.75	218.75
Sept. 24—	125	Union Prayer Books, II, extra mor	1.75	218.75
Sept. 24—	684	Union Prayer Books, II, cloth	.70	478.00
Nov. 16—	504	Union Prayer Books, I, cloth	.70	352.80
Dec. 13—	100	Union Prayer Books, I, cloth	.70	70.00
Dec. 13—	504	Union Prayer Books, I, cloth	.70	352.80
Dec. 13—	71	Union Prayer Books, II, cloth	.70	49.70
Dec. 19—	100	Evening and Morning Service	.175	17.50
Dec. 21—	1,200	Evening and Morning Service	.175	210.00
1907.				
Feb. 11—	4	Year Books, paper	.35	1.40
Feb. 11—	1	Year Book, cloth		.70
Mar. 25—	3,907	Haggadahs, cloth	.175	683.73
Mar. 25—	494	Haggadahs, cloth, gilt edge	.35	172.90
Mar. 25—	244	Haggadahs, limp leather	.70	170.80
May 14—	100	Union Prayer Books, II, leather	1.05	105.00
May 24—	1,712	Evening and Morning Service	.175	299.60
Total				$5,052.43
Stock on hand May 31, 1906. (See page 52 of Year Book for 1906)				$5,647.78
Grand Total				$10,700.21

EXHIBIT B.

STOCK INVENTORY, MAY 31, 1907.

364	Union Prayer Books, I, cloth	$0.70	$ 254.80
133	Union Prayer Books, I, leather	1.05	139.65
14	Union Prayer Books, I, morocco	1.40	19.60
18	Union Prayer Books, I, extra morocco	1.75	31.50
434	Union Prayer Books, II, cloth	.70	303.80
174	Union Prayer Books, II, leather	1.05	182.70
430	Union Prayer Books, II, morocco	1.40	602.00
210	Union Prayer Books, II, extra morocco	1.75	367.50
1,113	Union Hymnals	.30	333.90
1,600	Sabbath Evening and Morning Service	.175	280.00
459	Week Day Service	.175	80.33
492	Margolis' Reprint	.35	172.20
908	Sermons, paper	.25	227.00
48	Sermons, cloth	.85	40.80
81	Views on the Synod	.35	28.35
255	Year Books, cloth	.70	178.50
1,829	Year Books, paper	.35	640.15
1,285	Union Haggadah, cloth	.175	224.88
413	Union Haggadah, cloth gilt	.35	144.55
209	Union Haggadah, limp leather	.70	146.30
	Total		$4,398.51

EXHIBIT C.

SALES FROM JUNE 1, 1906-MAY 31, 1907.

1,994	Union Prayer Books, I, cloth	$0.70	$1,395.80
452	Union Prayer Books, I, leather	1.05	474.60
117	Union Prayer Books, I, morocco	1.40	163.80
222	Union Prayer Books, I, extra morocco	1.75	388.50
2,527	Union Prayer Books, II, cloth	.70	1,768.90
398	Union Prayer Books, II, leather	1.05	417.90
84	Union Prayer Books, II, morocco	1.40	117.60
100	Union Prayer Books, II, extra morocco	1.75	175.00
1,207	Union Hymnals	.30	362.10
2,398	Sabbath Evening and Morning Service	.175	419.65
218	Week Day Service	.175	38.15
1	Margolis' Reprint		.35
5	Sermons, paper	.25	1.25
11	Sermons, cloth	.85	9.35
1	Views on the Synod		.35

1	Year Book, cloth		$ .70
156	Year Books, paper	$ .35	54.60
2,622	Union Haggadah, cloth	.175	458.85
81	Union Haggadah, cloth gilt	.35	28.35
35	Union Haggadah, limp leather	.70	24.50
	Total		$6,300.30

EXHIBIT D.

MONTHLY SALES.

1906—	June	$ 188.70
	July	471.45
	August	599.00
	September	2,032.85
	October	498.40
	November	386.60
	December	371.00
1907—	January	164.20
	February	221.40
	March	697.90
	April	301.55
	May	367.2[illegible]
	Total	$6,300[illegible]
	Balance due from June 1, 1906	[illegible]
	Grand total	$7,[illegible]

REMITTANCES.

June 27, 1906
August 25, 1906
September 15, 1906
September 28, 1906
October 15, 1906
October 24, 1906
November 14, 1906
December 5, 1906
December [illegible]
Januar[illegible]
Feb[illegible]
M[illegible]
A[illegible]

May 31, 1907	$ 478.81
Charged to Conference. (See Exhibit F.)	428.29
Total	$6,557.10

EXHIBIT E.

SUMMARY.

Balance due Conference June 1, 1906	$ 924.20	
Value of Books received, etc. (See Exhibit A)	10,700.21	
		$ 11,624.41
Stock on hand (Exhibit B)	4,398.51	
Cash remittance (Exhibit D)	6,128.81	
Charged to Conference (Exhibit F)	428.29	
Total		$10,955.61
*Balance due		$668.80

*This balance represents the sales of April and May, which will be remitted in June and July.

EXHIBIT F.

BOOKS, ETC., CHARGED TO THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

The following items consist of books sent out on orders from the Conference, advertising of Haggadah, etc. Everything is charged back to the Conference at actual cost.

1906.

June 2,	Allowance on 92 U. P. B. at 15c. (For Jew. Orphan Asy., Cleveland.)	$ 13.80
June 4,	To Dr. Spivak, Denver: 1 Yr. Bk. and post	.45
June 9,	To L. N. Baron, Cleveland: 1 Yr. Bk. and post	.45
June 26,	To Rev. M. M. Feuerlicht: 25 Yr. Bks., Exp. $1.25	10.00
June 28,	To Rev. A. Geller, Pottsville: 6 Yr. Bks	2.10
July 20,	Dr. J. Stolz, Yorkville: 3 Yr. Bks	1.05
July 20,	To Dr. J. Stolz, Chicago: 1 Yr. Bk. at 70c, Exp. 40c	1.10
July 27,	Dr. H. G. Enelow: 1 U. P. Bk. and post	.80
July 25,	To Ph. Cowen, N. Y.: 25 Even. and Morn. Service	4.38
Aug. 6,	To D. J. Solomon, Bombay: 1 Yr. Bk. and post	.45
Aug. 7,	Allowance on 60 U. P. Bks. at 10c. (Jew. Orphan Asy., Cleveland.)	6.00
Aug. 10,	To Dr. Blum for Central Islip: 24 Even. and Morn. Service at 17c	4.20
Aug. 21,	To Dr. Wm. Rosenau: 1 set U. P. Bks	3.50

Aug. 23,	To H. Cutler, Providence: 1 Yr. Bk. and post.....$	.45
Sept. 19,	To Chicago Home for Jew. Friendless: 12 U. P. Bks. $8.40, Exp. 80c	9.20
Sept. 26,	Postage on 45 Sermonic Pamphlets.....	.90
Sept. 26,	To Drs. Posnanski and Lewinsky: 2 Yr. Bks. and post.....	.90
Sept. 27,	To Dr. Philipson: 2 Yr. Bks and post.....	.85
Oct. 26,	To Rev. B. M. Kaplan, S. Francisco: 2 Yr. Bks. and Exp...	.90
Oct. 27,	To Rev. P Jacobs: 5 Yr. Bks. $1.75, post. 17c.....	1.92
Oct. 29,	To Jew. Relig. Union, London: 1 Sermons, etc., 85c 1 Synod 35c, and post. 27c.....	1.47
Oct. 30,	To Dr. I. S. Moses: 2 Jew. Relig. Union Service $1.80, 1 Singer P. Bk. 45c, 2 Revised Bible $4.00 (for Sunday Service)	6.25
Nov. 9,	To N. Y. Reformatory, Napanoch, N. Y.: 22 U. P. Bks., Pt. I, $15.40, 3 U. P. Bks., I, $3.15, 24 Union Hymnals $7.20..	25.75
Nov. 17,	To E. Sternheim, London: 1 Sermons and post.....	1.00
Nov. 19,	To Geneva, Ill., State School: 18 Union P. Bks. $12.60 and Exp. $1.25.....	13.85
Nov. 22,	Expressage on 150 Sab. Eve. Service to Rev. Lyons.....	.20
Dec. 3,	To Kingspark Insane Asylum: 24 Week Day Service.....	4.20
Dec. 10,	To E. Sternheim, London: 1 set U. P. B. and post.....	1.60
Dec. 12,	To Rev. M. Salzman: 1 Yr. Bk. and post.....	.45
Dec. 14,	To Rev. Veld for Hart's Island: 36 U. P. Bks., I, $25.20, 36 Union Hymnals $10.80 and Exp. 35c.....	36.35
Dec. 18,	To Rev. I. Bernstein: 1 Union Hymnal.....	.30
Dec. 21,	To S. Want, Darlington: 1 Sermons and post.....	.35
Dec. 21,	To Emanuel Brotherhood: 50 Even. and Morn. Service.....	8.75
Dec. 24,	To Rev. I. Bernstein: 2 Even. and Morn. Service.....	.35
Dec. 27,	To Rev. M. Salzman: 4 Yr. Bks. and Exp. 25c.....	1.65
Dec. 31,	To Isaac Levy, Cleveland: 12 U. P. Bks., 6/I, 6/II, $8.40; 12 U. P. Bks., I, $12.60, Exp. 95c.....	21.95
1907.		
Jan. 2,	To St. Louis Pub. Library: 2 Yr. Bks. and Exp. 20c.....	.90
Jan. 5,	To Rev. M. Baron: 11 Yr. Bks.....	3.50
Jan. 5,	To Rev. H. Veld (Hart's Island): 1 Sab. Eve. Ser. 18c; 1 Week Day Service 17c and post. 10c.....	.45
Jan. 18,	To Augusta E. Lehman, Alexandria, La.: 10 Yr. Bks. $3.50; 1 Reform Jud. 35c; 1 Synod 35c; Exp. 85c.....	5.05
Jan. 23,	To Dr. Blum: 2 Union P. Bks., II, at $1.05.....	2.10
Feb. 6,	To Univ. of Penna.: 7 Yr. Bks. $2.45 and Exp. 40c.....	2.85
Feb. 6,	To Newberry Library, Chicago: 12 Yr. Bks. $4.20, Exp. 85c..	5.05
Feb. 11,	To Dr. Vogelstein, Koenigsberg: 1 Yr. Bk. and post.....	.47
Feb. 11,	To H. Levinthal, Jew. Theo. Sem.: 1 Sermons.....	.25
Feb. 11,	Expressage on Year Books from Baltimore.....	.75

Feb. 25,	To Univ. of Chicago: 6 Yr. Bks. and Exp. 35c	$ 2.45
Feb. 28,	To Chicago Theo. Sem.: 12 Yr. Bks	4.20
Mar. 4,	To F. Levy, H. U. Col.: 1 Aspects, 1 Yr. Bk. and post	.85
Mar. 16,	To H. Veld: 1 Union Haggadah	.25
Mar. 16,	To Cong. Beth Israel, Portland: 13 Yr. Bks	4.55
Mar. 16,	To Nat'l Farm School, Phila.: 25 Un. Hag	4.38
Mar. 19,	To Rev. F. Lynch: 1 Yr. Bk. and post	.45
Mar. 19,	Freight on Haggadahs $4.25, Hawling $2.50 (Phila.)	6.75
Mar. 20,	Expressage on Haggadahs from Phila	.80
Mar. 23,	Murphy, Parker & Co	6.33
Mar. 28,	Jewish Exponent	7.56
Mar. 28,	Jewish Comment	8.65
Mar. 28,	American Hebrew	18.90
Mar. 28,	Reform Advocate	4.72
Mar. 29,	Emanu-El	6.75
April 1,	To Rev. L. Bernstein: 1 Yr. Bk. and post	.45
April 2,	Allowance on 24 U. P. Bks. (Jew. O. Home, N. Orleans)	2.40
April 16,	Jewish Review	4.50
April 19,	Jewish Spectator	4.00
April 25,	To Wm. Reisz, H. U. Col.: 1 Sermons and post	.35
April 25,	To Dr. A. Lewinsky: 11 Yr. Bks. and post. 85c	4.70
April 1,	Jewish Outlook	4.20
April 1,	Hebrew Standard	10.18
April 1,	Jewish American	6.30
April 2,	Jewish Independent	4.50
April 2,	Chicago Israelite	6.30
April 2,	The Criterion	6.08
April 8,	Jewish Ledger	5.25
April 10,	Jewish Voice	6.30
April 10,	Modern View	7.50
April 12,	American Israelite	7.65
April 22,	Jewish Tribune	6.75
May 2,	To Sam'l Schwarz, Cincinnati: 1 Sermons and post	.35
May 2,	To Society for Aid of Jew. Prisoners: 100 Evening and Morning Service	17.50
May 14,	Allowance on 50 U. P. Books, Pt. 1 (Chicago Home of Jew. Orphans)	5.00
May 16,	To Brown Univ., Providence: 12 Yr. Bks	4.20
May 29,	To Clara de Hirsch Home, N. Y.: 50 Evening and Morning Service and delivery	8.95
May 29,	To Emanu-El Brotherhood, N. Y.: 100 Evening and Morning Service and delivery	17.75
		$ 428.29

[illegible]

[illegible]

New York, May [illegible], 1907.

[illegible] Temple Emanu-El, New York City.

[illegible] I beg to report that I have counted the prayer and other [illegible] of the Central Conference of American Rabbis at the salesroom of the [illegible] Publishing Company, [illegible] Broadway, New York, and find there the following [illegible]

Union Prayer Book, Cloth	Vol. 1	360 Volumes.
Union Prayer Book, Cloth	Vol. 2	424 Volumes.
Union Prayer Book, Leather	Vol. 1	129 Volumes.
Union Prayer Book, Leather	Vol. 2	173 Volumes.
Union Prayer Book, Morocco	Vol. 1	10 Volumes.
Union Prayer Book, Morocco	Vol. 2	438 Volumes.
Union Prayer Book, Flexible Morocco	Vol. 1	17 Volumes.
Union Prayer Book, Flexible Morocco	Vol. 2	208 Volumes.
Hymnals		1,113 Volumes.
Evening and Morning Service		1,600 Volumes.
Week Day		459 Volumes.
Margolis Aspects		492 Volumes.
Sermons, Paper		908 Volumes.
Sermons, Cloth		48 Volumes
Ehrlich Psalms		22 Volumes.
Views of the Synod		81 Volumes.
Year Books, Paper		1,829 Volumes.
Year Books, Cloth		255 Volumes.
Haggadah, Plain Cloth		1,285 Volumes.
Haggadah, Gilt Cloth		413 Volumes.
Haggadah, Leather		209 Volumes.

In addition to the above, are the following defective volumes:

Union Prayer Book, Cloth	Vol. 1	4 Volumes.
Union Prayer Book, Cloth	Vol. 2	10 Volumes.
Union Prayer Book, Leather	Vol. 1	4 Volumes.
Union Prayer Book, Leather	Vol. 2	1 Volume.
Union Prayer Book, Morocco	Vol. 1	4 Volumes.
Union Prayer Book, Morocco	Vol. 2	2 Volumes.
Union Prayer Book, Flexible Morocco	Vol. 1	1 Volume.
Union Prayer Book, Flexible Morocco	Vol. 2	2 Volumes.

Respectfully yours,

LEON BRUMMER.

On motion of Rabbi C. S. Levi, the amendments to the By-Laws proposed last year, and printed in Year Book XVI, pages 71 and 72, were taken up seriatim.

Article II, Section I, was unanimously adopted without debate.

Rabbi Philipson—I move that the beginning of Article II, Sect. II, of the by-laws be amended so as to read: "The President shall appoint the following committees, and such other standing committees as may be found necessary by the Conference from time to time." Carried.

Article II, Sect. III, was then considered paragraph by paragraph.

The first three paragraphs of said section were adopted unanimously without debate.

The fourth paragraph was amended to read as follows: "The committee on Contemporaneous History shall report to each convention of the Conference on all important matters of Jewish interest which have occurred during the year."

The fifth paragraph was adopted as printed on page 72 of the Year Book.

The sixth paragraph was amended to read as follows: "The Committee on Religious Schools shall consider and report on questions submitted to the Conference relating to religious education."

In reply to a question asked by Rabbi Franklin, the Chair announced that the above amendments did not preclude the appointment of such other standing committees as the Conference might desire, such committees being appointed by the President and confirmed by the Executive Board.

Professor Deutsch moved that a standing committee on Card Index be added to the other standing committees provided for in the constitution. Carried.

Prof. G. Deutsch, chairman of the Committee on Contemporaneous History, submitted the following report:

REPORT OF THE COMMITTEE ON CONTEMPORANEOUS HISTORY.

BRETHREN: My colleague, Dr. Schloessinger, having left Cincinnati at the end of May, and being busy with preparations for his trip to Europe, asked me to present to you his excuse for not having been able to co-operate with me on this committee, which, therefore, I have to represent by myself.

Reviewing the history of the year which has elapsed since we last met, we are struck first by the sad experience of the serious afflictions which have befallen the house of Israel, and which make us repeat the words of the prophet, "How long, O Lord of Hosts, how long, wilt Thou never have mercy on Jerusalem and on the cities

of Judah?" The optimistic hope that the indignation aroused in the whole civilized world by the massacres of October and November of the year 1905 would put a check on the repetition of such outrages, has not been realized. The massacre of Siedlce, Sept. 8-10, 1906, was even worse than those of 1905, inasmuch as the authorities arranged it, without the slightest attempt to hide themselves behind hired toughs. A few months later, the riots in Roumania which began in March, 1907, unfortunately preached the old lesson of the Midrash (Lev. Rabba. Ch. 13), that wherever despotism rules, Israel is persecuted.

שכל אומה ששלטה בעולם היתה שונא לישראל ומשעבדת בהן

No words are necessary to stimulate you into action to preach from your pulpits both to Jews and Gentiles the lesson of humanity and the defense of the martyred "servant of the Lord." Unfortunately other troubles are impending; the conditions in Morocco are very serious; and occasional outbreaks in Tunis, which, while very slight, are bound to impress us with the fact that our troubles are not readily adjusted, even where a civilized government takes hold of the administration of barbarous countries.

In connection with these experiences, we must first recommend the grand work done by the Alliance Israelite Universelle. While education, cannot, in itself, be an absolute remedy for economic ills and evils resulting from centuries of oppression and obscurantism, and while furthermore—as we will say in answer to criticisms of the work done by the Alliance—its methods might perhaps be improved upon, it remains a fact that it has nevertheless done grand work within the last 47 years, and that it is in a great measure solving the problems of the Jewries of the Orient. It is therefore but fitting that the members of this Conference actively help in the propaganda of the Alliance.

Another important fact, which forces itself upon our attention, is the question of immigration, which, to a great extent, bears upon the condition of our oppressed brethren. It might be well for this Conference to devise means for making its influence felt in helping to form public opinion in favor of justice to the oppressed.

The successful efforts to abolish sectarianism in the teachings and

practices of the New York public schools are within the scope of another committee, and I therefore limit myself to the mere mention of the fact.

In three countries parliamentary elections have been held, which are of great importance for the condition of the Jews. The Duma, now again closed, had only four Jewish members, instead of the twelve who were sitting in the first Russian parliament. The German Reichstag, which, at one time, had five, or even seven Jewish members, has now only three, and the fact that they are found exclusively amongst the socialists shows that liberalism, as it has developed in the second half of the nineteenth century, is a matter of the past. Our optimistic belief, which was even maintained thirty years ago, that the doctrine of the political equality of all citizens would make all anti-Jewish agitation impossible, has proven false and has imposed upon us the duty of standing by the Jewish flag at all times. While in this respect, merely voicing a personal opinion, I consider it necessary to say that to Zionism belongs the merit of emphasizing this opinion; and in the last elections to the Austrian Reichsrath, this policy has borne fruit, inasmuch as there are at least four members amongst the thirteen Jews in that parliament who will not be hampered by any party discipline, when defending the cause of their people.

Omitting all details of points on which special resolutions are to be offered, I shall review the large list of deaths in our ranks, in so far as they call for action and consideration.

Amongst the dead in the non-Jewish world, I must first mention the great Old Testament scholar, Bernhard Stade, professor in Giessen, who, by his meritorious work, appeals to our gratitude, although even he showed the general prejudice of Christian scholars, viz., that of seeing in Judaism an inferior religion, which could not, of itself, adapt itself to the needs of the present age. We particularly remember the bitterness with which, about twenty years ago, he attacked the declaration of the rabbis of Germany, that Judaism taught the love of humanity, regardless of creed or race; and this shows how hard we still have to struggle for the recognition of the claims of Israel.

Gratefully we record the memory of Prof. Alfred Friedrich Berner, who died Jan. 14, 1907, and who was one of the few Christians who recognized the position of Israel in the civilized world. In his lecture, published in 1891, "Judenthum und Christenthum und ihre Vereinigung," he recognized the great service rendered the world by the Jewish proclamation of monotheism, to which the Christians must finally return.

With especial gratitude we also pay our tribute to the memory of Dr. Joseph Kopp, who died at Vienna, Jan. 22, 1907, and who, during the greatest excitement of the modern anti-Semitic movement after the blood accusation of Tisza Eszlar, defended the honor of Judaism by his book on the subject, and collected material for the unfortunately still necessary defense of Judaism against this spectre of mediaeval barbarism.

With pathetic feeling we remember the Russian censor, Israel Landau, who, while he had left the fold of Judaism, still remained attached by bonds of sympathy to the people from whom he had turned away. His life is a condemnation of that cruelty, which makes use of the distress of our people and of the weakness of those who cannot resist the temptation in winning them over, nominally, to the cause which is never the honest conviction of their hearts. It may also be mentioned that this man was the disciple of Mendel of Lubawicz, the most prominent expounder of Hassidic theology of our time, and that, therefore, the claim that Reform is the path leading to desertion from Judaism is by this fact, which is typical of numerous other instances, definitely refuted.

Of the numerous benefactors, in whose deeds we see Judaism as the working force, we mention Daniel Osiris of Paris, and Emanuel Lehman of New York. It will not be out of place to mention here that the spiritual treasures of Israel do not receive, as yet, the necessary encouragement, and do not appeal as much to the liberality of our people, who are blessed with wealth, as do the strictly charitable institutions.

Of those who worked in the field of Jewish literature, we mention with reverence the names of Bernhard Ziemlich, rabbi of Nuremberg; Herman Baerwald, principal of the Philanthropinum of

Frankfurt a. M.; and of Gottlieb Bondy, a manufacturer and politician of Prague, to whom we are indebted for the publication of the sources of Jewish history in Bohemia; Hananiah Covo, chief rabbi of Salonica; Bernhard Bunem Schreiber, chief rabbi of Presburg, who died just one hundred years after his grandfather, Moses Sofer, had been called to the rabbinical see, occupied by the family ever since; and Frederick Consolo of Florence, who, by his publication of the ancient Sefardic melodies, has done very meritorious work in preserving the treasures of Israel's art.

Of those who have done honor to Israel by promoting the interests of science in various departments, we mention Jacob Friedrich Behrend, the eminent jurist, who was the first Jew to be raised to the dignity of Dean of a German University; Graziadio Isaiah Ascoli, of Milan, the philologist of world-wide reputation, who has also done some special work in the interests of Judaism by the publication of old Hebrew inscriptions and whose name is dear to us because of the fact that one of our greatest modern scholars, Samuel David Luzatto, dedicated to him his discourse on the Zohar; Ludwig Traube, the philologist of Munich, the son of the great physician by that name, who was the first Jew to be raised to the rank of a regular professorship in Prussia.

Of those who have attained prominence in the political world and who are, at the same time, witnesses to the great historic evolution which took place in Judaism during the last century, we mention but three names: Gregory B. Jollos, who fell victim to a foul assassin in Moscow, a martyr to the cause of liberty; Eduard Levy of Beuthen, a brother of the famous lexicographer of the Talmud, who was the first Jew appointed to the bench in Germany in 1869; Moritz Rubenson of Stockholm, who was one of the two Jews first to be returned to the Swedish Parliament after the law of 1870 had given to the Jews, for so long a time excluded from Scandinavia, the rights of political equality.

Such names are not merely an appeal to our gratitude for those who have done honor to the name of Israel; but they are also an encouragement in our still necessary struggle for recognition and they confirm our belief in the prophecy that "At eveningtide there shall be light."

The following special resolutions are offered for your consideration:

SINGER.

In the prime of manhood, Rev. Simeon Singer, Minister of the new West End Synagogue of London, passed away August 20, 1906.

The deceased had by his translation of the prayer book, and by other literary work, gained an indisputable title to recognition on the part of Jewish ministers. As a strong preacher, whose lips were touched with the live coal from God's altar, he wrote his name with indelible letters in the annals of the English-speaking Jewish community.

Simeon Singer has, further, by his sympathy with the reform movement, proven that he was one of the few Jewish ministers in Europe who can appreciate the problems which confront modern Israel, especially on this hemisphere.

Be it therefore, Resolved, that this convention express its deep sorrow at the early demise of this faithful laborer in the vineyard of the Lord, and that it record the expression of these sentiments in its minutes and convey a copy thereof to Mr. Israel Abrahams at Cambridge, with the request that he communicate it to the members of the family of the deceased.

BUBER.

Shortly before completing his fourscore years, imperial councillor Solomon Buber died at Lemberg, December 28. A life like his, devoted for fifty years to the labor of bringing to life the hidden treasures of Israel's literature, and especially to the careful editing of Midrashic literature has an especial claim on the gratitude of rabbis, who in Midrashic literature see the bond which unites them with the work of their predecessors.

Solomon Buber himself being active in mercantile life, brings vividly back before our eyes, the types of old Jewish idealism as represented in the physicians, statesmen and financiers of mediaeval times who found it possible to utilize the leisure left to them by their daily avocation, for the benefit of Jewish learning.

The man who in the last year of his life devoted all his energies

to impress the Jewish scholarly world with the duty which it owes to the memory of Rashi deserves that his own merits shall be gratefully remembered.

The Pesikta, which, after centuries of oblivion, was brought to light through the efforts of Solomon Buber, says that he who works for the Thorah and for the good of his fellow-men shall be privileged to take refuge under the shadow of the wings of the Shekinah.

Be it therefore, Resolved, that this convention record its tribute of undying gratitude to the memory of this great and fertile scholar and send a copy of this resolution to Herr Karl Buber, in Lemberg, with the request that he communicate it to all the members of the family of the deceased.

JAMAICA.

The terrible calamity which visited the island of Jamaica, Jan. 14, 1907, has also afflicted our brethren in faith and destroyed the synagogue of the congregation which was one of the earliest Jewish settlements on the Western hemisphere.

This Conference expresses its sympathy with the deeply afflicted brethren and recommends its members to aid, whenever demanded, the brethren in Jamaica, to raise up the foundations of many generations.

LAEMMEL SCHOOL.

When, a little over fifty years ago, Fra Elise Herz of Vienna, sent the poet Ludwig August Frankl to Jerusalem to establish there a school for the secular education of Jewish children, the scheme seemed doomed to failure. Yet this seed has grown into a wonderful tree, which has borne rich fruit, and the name of Simon von Laemmel, to whose memory, the loving daughter, Elise Herz, devoted this school, could not better have been perpetuated as a blessing to posterity. This school, which has already raised thousands of boys from the darkness of fanaticism and has at the same time filled them with unswerving loyalty to the God of Israel, who is a God of knowledge, has a still greater destiny before it by the recent addition of a Normal school, which shall fulfill the prophecy that from Zion shall go forth the law and the word of the

Lord from Jerusalem. This meritorious institution celebrated on June 26, 1906, the semi-centennary of its foundation. Its work must appeal strongly to all those to whom the spiritual cause of Israel is sacred, and none the less to humanitarians, who work chiefly or exclusively for the raising of the economic conditions of the Jewish people in the Orient. For only through a better education, can the misery existing in Jerusalem be remedied.

Be it therefore, Resolved, that this convention send a message of congratulation to Direktor Ephraim Cohn of the Laemmelschule in Jerusalem, and assure him of our heartiest sympathy with the great work of civilization which his school is doing and assure him that the members of this Conference will consider it their duty to make known the work of this school in their respective communities, hoping to enlist for it the sympathy which it so highly deserves.

The ever decreasing community of those that labor in the cause of Jewish learning, without working professionally in pulpit or classroom, has sustained a severe loss, by the death of

LEWIS N. DEMBITZ,

who departed this life at Louisville, Ky., March 11, 1907, at the age of 74.

Lewis N. Dembitz, while a member of the legal profession was a devoted student of Jewish literature to which he contributed a valuable work on Jewish literature and in which he did an especially meritorious work by his articles on legal subjects which appeared in the Jewish Encyclopedia. While an outspoken adherent of conservative principles, his life calls for a tribute of grateful recognition on the part of all those to whom the cause of Judaism is sacred.

Be it therefore, Resolved, that this convention express its sincerest sympathy to the family of the deceased and record this tribute to his memory in its minutes.

OSCAR S. STRAUS.

This Conference watching with eager interest every event marking progress in the history of Judaism, greets with great joy, the appointment of Hon. Oscar S. Straus to the post of Secretary of Commerce.

While we have outgrown the belief in the rise of individual members of our faith, as a panacea of all trouble; and while we see no particular reason for gratitude in the fact that a member of our community obtained a position to which he is entiled as a citizen of this free land of ours, we rejoice in this fact as a sign of the onward march of human civilization, when we compare it with the first record of Jewish history on the soil of the United States, when immigrants, who could be reproached for nothing except their Jewish religion, were refused settlement in New Amsterdam by Governor Stuyvesant.

While further, we are convinced that Hon. Oscar Straus will be guided in the performance of his duties exclusively by his patriotic principles, we are glad to know that the highest official, executing the immigration laws, is a man who fully understands the gravity of the situation of our brethren in Russia, who come to this shore as victims of religious persecution, seeking the protection of the glorious Stars and Stripes.

Be it therefore, Resolved, that this Conference send a message of congratulation to the Honorable Oscar S. Straus, and express to him the hope for a blessed activity in the service of our beloved country, which will be recorded in the annals of our history as the first case of a Jew serving in the cabinet of the President.

FREUDENTHAL.

The last one of those, who, by the side of the immortal Zacharias Frankel, helped lay down the principles for the systematic training of rabbis, has passed away, Privy Councillor Dr. Jacob Freudenthal, professor of Philosophy at the University of Breslau, died June 4, at Schreiberhau, at the age of 67.

Freudenthal, as one of the teaching staff of the Breslau seminary, to which he belonged for 24 years, and furthermore through his literary activity in his studies on Alexandrian Jewish philosophy, and lately, through his works on Spinoza, has gained a lasting place in Jewish literature, showing how Jewish genius enriched the store of human knowledge.

Be it therefore, Resolved, that this convention record its sorrow at

the demise of this great scholar on its minutes, and send a copy thereof to the widow of the deceased.

DREYFUS.

After 12 years of persecution, Captain Alfred Dreyfus was officially declared innocent of the charge raised against him by his persecutors who were actuated to do their fiendish work by the hatred of Israel.

The 12th of July, 1906, a day preceding closely the annual celebration of the victory of liberty in France, will be a red letter day in the history of Israel; for it marks the triumph of righteousness in a cause which affected, not the individual, but our whole people, the martyr people, to which was assigned the mission, "to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness, out of the prison house."

Be it therefore, Resolved, that this Convention express its felicitations to Major Alfred Dreyfus upon the happy termination of his long trial and add to it the hope that he may be privileged to serve his beloved country for many years to come.

HAMBURGER.

One of the most devoted workers in the field of Jewish literature, Dr. Jacob Hamburger, Landrabbiner of Mecklenburg-Strelitz completed his 80th year, Nov. 10, 1906.

This aged scholar had, more than half a century ago, conceived the plan of an encyclopedia of Biblical and Talmudical literature. In spite of the difficulty of working in a place where no large library was accessible, and in spite of the great financial difficulty, which besets every scientific enterprise in Judaism, Jacob Hamburger succeeded in seeing this work finished, which for many years was unique and an indispensable help to Jewish students, and is yet of great value.

This Conference, whose members are particularly indebted to the venerable author, who has been a teacher in Israel in the widest sense of the word, expresses to him the heartiest wishes on the occasion of his having completed the fourscore years of his life and hopes that he may be spared for many years to come to see the fruit of his devoted labors.

INTRODUCTION.

This part is devoted to the demonstration of how the misery produced by the war of thirty years fostered religious toleration and created the philosophy of the Deists, and how, furthermore, the mercantile activity of the Jews, tended to improve their position.

This part is illustrated by the following five pictures. Two reproductions of the 17th century engravings, showing a case of pillage and wholesale execution during the war of thirty years. A portrait of Sir John Locke; a contemporary caricature of a Jewish moneylender, which is matched by the portrait of Samuel Oppenheimer, the famous financier.

PART I.

The political development of the Jews.

The influence of the deistic philosophy on the legal treatment of the Jews is illustrated by a portrait of Joseph II of Austria; by a portrait of Count Mirabeau; of Prince von Hardenberg; and of Freiherr von Stein, the Prussian statesman, whose work was the edict of 1812; and finally a picture of the Vienna Congress, which introduces the period of reaction.

The next division shows the struggle for political emancipation, 1815-1848.

It is illustrated by a scene from the French July revolution, the entrance of Louis Philippe into Paris; Gabriel Riesser, the champion of Jewish rights, whose portrait is preceded by that of his grandfather, Raphael Kohen, in order to show the evolution through which Judaism had passed within three generations. The next is a portrait of Johann Jacoby, the valiant champion of democratic ideas; and a session of the Frankfort Parliament of 1848; and in order to show the opposition to the demands of the Jews, the portrait of Robert von Mohl is added.

The next part is devoted to the achievements of the Jews in public service. It is illustrated by the picture of Adolphe Cremieux to represent France; while England is represented by Manasseh ben Israel, the worker for the emancipation of the Jews; by David Salomons, the champion of the political rights of the Jews; and by

Be it therefore, Resolved, that this convention express its veneration of the great scholar, and embody this expression in its minutes and send a copy thereof to the family of the deceased.

NEUBAUER.

Adolf Neubauer, the untiring worker in the field of Jewish literature, the man to whom, amongst others we owe the catalogue of the unequaled treasure of Hebrew manuscripts stored up in the Bodleian library at Oxford, the man whose rich learning has for so many years helped to enlarge the knowledge of our glorious past, died after years of suffering, April 6, 1907, in the city of London. It is but fitting that those to whom the study of Jewish literature is a sacred duty should express a sentiment of veneration for this man, of whom it may be truly said that he left "a name better than sons and daughters, an everlasting name, that shall not be cut off."

Be it therefore, Resolved, that the Central Conference of American Rabbis in convention assembled record in its minutes its veneration for the deceased scholar, and send a copy thereof to his nephew, Dr. Adolph Buechler, principal of Jews' college, in London.

JUDAISM OF THE 19TH CENTURY ILLUSTRATED BY STEREOPTICON VIEWS.

A LESSON IN POPULARIZING THE STUDY OF JEWISH HISTORY.

My paper is not intended to be a regular lecture, but merely a specimen of how, in teaching history, the aesthetic sense may be utilized, and the eye engaged to support the ear. Therefore, I merely give a syllabus, indicating the illustrations which I use.

I date the beginning of modern Jewish history from 1791, when the Jews of France were given full political and civic equality, which was the first case of its kind in Europe, and I divide my subject, after an introduction, into four parts.

1. The evolution of the political condition.
2. The evolution of the intellectual life.
3. Religious development.
4. The Jews in the general culture of the world.

gora on the one hand, and by the Baron de Hirsch school in Sadagora and the educational Alliance on the other.

"Wissenschaft des Judenthums" and Haskalah are represented by the following: I. B. Lewinsohn, S. D. Luzatto, Zunz, M. Steinschneider, I. H. Weiss, H. Graetz, D. Kaufman, Abraham Mapu, L. Philipson.

PART 3.

Religious Development.

The contrast between orthodoxy and reform in its earliest stregles is represented by the portraits of Moses Sofer, and Aaron Chorin. Neo-orthodoxy is represented by S. R. Hirsch; historical Judaism by Z. Frankel; Reform by Geiger; and, in order to give the lecture a distinct American interest, the portraits of Samuel Adler, David Einhorn, Samuel Hirsch and Isaac M. Wise are added.

PART 4.

The Jew as a Factor of General Civilization.

Poetry is represented by Heinrich Heine; and in order to relieve the monotony of portraits, a scene from the shrine of Keveiaar is added. Meyerbeer represents music; Antokolski, sculpture; Rachel and Sonnenthal, dramatic art, the latter pictured also in his role of Nathan the Wise; Lieberman and one of his pictures from lowly life represent painting; Steinitz and Zuckertort at the chessboard represent another feature of intellectual life. Jacob Rosanes, the mathematician, is chosen as representative of science, because, being presented with his grandfather, Akiba Eger, he like Riesser, clearly shows the evolution of modern Judaism; and finally, two modern steamers and a portrait of Albert Ballin, show the participation of the Jews in the highest activities of commercial life.

A ghetto scene introduces two ghetto poets, Bernstein and Perez, showing how romantic interest is created, by the passing of a certain aspect of Jewish life.

Rabbi Newfield—In accordance with the proposal made last year, (Year Book XVI, p. 69) I move that the amendment to the constitution be adopted increasing the Executive Committee, in addition to the officers, from nine to eleven.

The motion was unanimously adopted.

Rabbi Gries offered the following proposed amendment to Art. VI, Sec. I of the By-Laws, which according to the provisions of the constitution, must be voted on at next year's Conference:

Resolved, That Article VI, Section 1, be amended by inserting after the words, "eleven executive members," "and the ex-Presidents of the Conference shall constitute the Executive Board."

MOSES J. GRIES, Cleveland. ISAAC L. RYPINS, St. Paul.

Rabbi Simon offered the following resolution which was unanimously adopted by a rising vote:

RESOLUTION OF SYMPATHY.

WHEREAS, the Detroit News of July 3, 1907, records another attack upon the Armenians of Bitlis and Van. Therefore, be it

Resolved, That we, Rabbis of the Central Conference in convention assembled on the Fourth of July, wish to record our utter abhorrence of persecution in any form of any people and consider it our patriotic duty to extend our warmest sympathy with the Armenian victims of this most recent epidemic of cruelty and fanaticism.

(Signed) ABRAM SIMON,
G. DEUTSCH,
JOS. RAUCH.

Dr. Deutsch offered the following addition to Article III, Section II of the By-Laws:

The Committee on Card Index shall gather all data of historic interest from current periodicals and newly published books, record them under proper captions on alphabetically arranged cards, which shall be preserved in a place designated by this Conference. This committee shall gradually extend its work to the historical data contained in old periodicals and works on history. Carried.

Rabbi Franklin offered the following addition to Article III, Section 12, of the By-Laws:

The Committee on Social and Religious Union shall gather and collate statistics relating to congregational activities outside the pulpit and religious school, devise and recommend ways and means of emphasizing the central

character of the congregation in the scheme of Jewish life, and suggest measures that shall make for the greater efficiency of the Synagogue. Carried.

Articles II and III of the By-Laws were then adopted as a whole.

Rabbi Max Heller—I move that every morning, at the beginning of the meeting, the Secretary read the minutes of the previous meeting, to be approved by the meeting for publication in the Year Book. Carried.

The President appointed the following Committees:

President's Message

Max Heller, Chairman; S. Schulman, L. Grossmann, A. R. Levy, David Lefkowtiz, W. S. Friedman, T. Schanfarber, I. Aaron, D. Philipson, G. Deutsch, H. G. Enelow.

Committee on Resolutions

Maurice H. Harris, Louis Wolsey, W. H. Greenberg, L. Mannheimer, M. Silber, M. Lefkovits, Abraham Simon, L. M. Franklin, W. Fineshreiber, I. L. Rypins, J. H. Kaplan, N. Krass.

Committee on Thanks

Frederick Cohn, Chairman; Nathan Gordon, M. Reichler, S. Mannheimer, D. Alexander, Emanuel Kahn, Louis Bernstein, J. Feuerlicht.

Auditing Committee

B. Sadler, Chairman; Nathan Stern, I. E. Marcuson, M. Messing, P. Jacobs, J. H. Stolz, Israel Klein.

Committee on Auditing Reports of Publication and Seder Haggadah Committees

Charles S. Levi, Chairman; L. D. Mendoza, A. T. Godshaw, J. Mielziner, Joseph Rauch, I. E. Marcuson, M. Salzman, J. Morgenstern.

Nominating Committee

Moses J. Gries, Chairman; Harry W. Ettelson, Charles Freund, A. Hirschberg, S. Kory, M. Newfield, Martin Zielonka.

Press Committee

Ephraim Frisch, Isaac Landman, M. N. A. Cohen.

Adjourned.

Wednesday Evening, July 3, 1907.

The Round Table on the "Compatibility of Zionism and Reform Judaism" was led by Rabbi Max Heller and discussed by Rabbis Gotthard Deutsch, David Philipson, Samuel Schulman, Moses J. Gries, Mendel Silber, Charles S. Levi, Max Reichler, Leo Mannheimer, Julian Morgenstern, Nathan Krass and Alfred T. Godshaw.

The Round Table on "The Rabbi and Public Activities" was led by Rabbi William S. Friedman and discussed by Rabbis I. Klein, Leo M. Franklin, Samuel Schulman, M. H. Harris, David Philipson, Louis Grossmann, Joseph Rauch, Isaac Landman, Nathan Gordon, and Louis Wolsey.

Thursday Morning, July 4, 1907.

Meeting opened with prayer by Rabbi E. Frisch of Pine Bluff, Ark.

The minutes of the previous day were read by the Recording Secretary, corrected by the Conference, and approved.

A communication from Judge Sloss, of San Francisco, to Judge Julian W. Mack, in reference to the rehabilitation of the synagogues destroyed by the earthquake was received and on motion referred to the Committee on President's Message.

A communication from Mr. Edward Lauterbach, president of the National Liberal Immigration League, referring to the moral education of the immigrants was read and referred to the Committee on President's Message.

Rabbi Landman read his paper on "Moses Hayyim Luzzatto, in Honor of His Bicentenary." (*v.* Appendix C.)

Rabbi Mendel Silber—Realizing the fact that there are quite a few practical questions to come up this morning, I do not wish to take up any more time than absolutely necessary, and so I will re-

strict my words to the essential remarks that struck me while listening to the paper.

In the first place, it seems to me that the ordination Luzzatto received on the part of the Rabbis, was not due to the fact, as stated in the paper, that the Rabbis were so pleased with his signing of the pledge never to study or teach the Cabala, but rather, it was a device to win Luzzatto over to their ranks, so he would abandon the Cabala forever, for whatever may be said of other movements, Cabalism and Rabbinism are incompatible.

There is another point. It has been stated that his Cabalistic propensities had never become extinct. It seems to me they had. If he again took up the study at a later period, it was due to slight causes brought about by circumstances and conditions of life. The adversities he met with in the business world led him to inquire into the fates and mysteries of the future. Having once tasted again of the sweet fruits of the Cabala, he forgot himself so completely that he devoted himself anew to Cabalistic studies. It is also a mistake, it seems to me, to say the Rabbis had not become reconciled to him. I do not think the Rabbis were all actuated by the most honest motives, as I shall try to show later on. However, they had become reconciled; and in ordaining him, they were perhaps all sincere. But we must not forget the different attitudes assumed toward the rich Luzzatto and the poor Luzzatto. When Moses Hayyim Luzzatto was a rich man, they were not as ready to take up a quarrel with him as they were afterwards when be became a poor man. It is also worthy of note, perhaps, that while the Italian Rabbis remained at first rather passive, in the latter instance, they took the initiative in the persecution of the poor Luzzatto.

Now, I come to his works proper. As to "Migdal Oz,"—while it is true he borrowed his ideas from others, yet, it seems to me, this allows of a different interpretation from the one presented in the paper of Brother Landman and usually accepted. We may find in it an allegory; and this will perhaps explain why Luzzatto did not go deeper into the subject than he appears to have done. The interpretation I wish to present is the following: Oz may represent the Torah. This is not a far-fetched idea. The term Oz is very often

referred to as meaning the Torah. Shalom may mean the Jewish people as such, those that are Shalom-loving. Now, then, the access to the tower is sought for by many people. However, there is only one favorite of fortune who really gains admittance to that tower, and that is Israel. For the tower of Oz cannot be reached by any other but Shalom, who is willing to sacrifice his own life to climb up to the top of that tower; in other words, to get into the Gan Eden. The result of his reaching the tower is the union, or the communion between Israel, or Shalom, and the Shekinah or Shalomith. It seems to me, that if we interpret it in this way, we shall be able to appreciate the poet's works a little better.

I missed in our friend's paper an account of the other works of Luzzatto. For instance, the Mesilas Yesharim, a work that was published in 1740 which became popular at the time, and which has still retained its popularity with all classes of people; especially in Lithuania and Poland, where it is not very unusual to find a Mesilas Yesharim in the Talith sack of the orthodox Jew, who reads it religiously every day, instead of the Ma'amodoth or T'hilim. In this work, which is classed among the useless books as far as modern Jews are concerned, Luzzatto has something to say that is even today but imperfectly understood. In the preface of this book, he points out the paramount necessity of morality and heart education. He says we lay too much stress upon the cultivation of the intellect; we neglect altogether the cultivation of the heart. It is, he says, due to the lack of enlightenment—(and this may be of especial interest to our Sabbath school teachers and educators)—on the part of all classes, that Judaism is not the Judaism that it ought to be. The masses imagine that by mumbling long and many prayers, or by fasting and the like they can do God a pleasing service. The educated, on the other hand, think that they can please God by engaging their time in the study of fruitless sophistry or useless laws. As a matter of fact, he maintains, it is just as important, and even more so, to devote our time to the education of the heart than it is to devote it to that of the head. In other words, moral and ethical education, with Luzzatto, is of paramount neces-

sity. It would seem that this is not something we may disregard altogether.

Interesting also is the fact that among the accusations brought forth against Luzzatto was the one that he was familiar with Latin; for, Latin at that time was considered by some of the old zealots as the language of the evil spirits. So do we find, for instance, in the Shem Hagdolim Hachodosh that Sakut, a noted Cabalist, but reformed, fasted and prayed for forty days in order that he might forget the Latin that he had known in his youth. Interesting also are the rules that Luzzatto laid down for the academy he founded in his father's house, and which he himself maintained. These rules might well be patterned after in modern religious and secular colleges and academies. They are three in number: First, members are not to carry on their good work for their own benefit, but for that of all Israel and Judaism. Second, members must foster a brotherly spirit, and must never take offense at each other's arguments. Third, members must keep away from slander, gossip, falsehood, and must all the time seek after truth, and must, above all, lead exemplary lives.

Now, I come to the question of Luzzatto's powers. Was he really imitative only, as stated in the paper? I beg to differ. He was not. Of course, if we only take his dramatic works into consideration, then the statement may be justified; but if we take his Cabalistic works into account, then he was more than imitative. And let us not forget, in considering any work of a writer, we must put ourselves in the position of those who could appreciate him at that time. To us, the study of Cabalism may appear useless and fruitless; at the same time, the energies expended in that direction do deserve some consideration. Let us not forget also that at that time, while the Cabala had wrought a great deal of mischief through Shabbethai Zebi and others, yet the fault was not laid at the door of the Cabala, but rather at that of the men themselves. People at that time could not see that it was the Cabalistic teaching that had brought about all the harm; they simply believed that Shabbethai Zebi and his followers were of a pernicious character and dangerous, and had, therefore, brought evil upon Israel. Just as in the

case of the Lutheran Reformation, the Catholic Church could not conceive of the fact that Luther and his activities were merely the product of the church itself; that they were an outcome of the "indulgences" and other malpractices of the church, but the people said the reformation was the work of Tetzel and the others who were not good Christians nor good Catholics.

Just so did the Jews at that time not perceive that it was due to the Cabalistic teachings of Luria that Shabbethai Zebi and Chayum had created mischief, but they attributed it all to these men themselves. Now, from this standpoint, it seems that Luzzatto does deserve some credit and consideration even at our hands. The Cabala, while the term implies tradition, which would mean that it was something fixed, had nothing fixed in its teachings; there was no definite system to which the Cabalists of former times subscribed. It was simply a matter of more or less free imagination. Luria did not have a definite system of Cabala, nor did the later Cabalists. Luzzatto, however, did try to introduce a real system into the Cabala. As to his success, I think a review of his system will show whether or not he achieved it, and in what degree. After he had become convinced of the great benefits to be derived from Cabala, he wished to popularize it, and so he departed from the former Cabalistic teachers who wished to preserve it as a secret, as was the case with the philosophic schools of early times. Therefore, he wrote his Choker u Mekubal, and also his 138 chapters of Wisdom. In these works we find the Cabalistic conceptions of Luzzatto. He says that man must make use of his intellect, which is a special gift from God, and for which he is held accountable. But in doing this, he is to combat constantly with the Satanic hosts who always try to prevent him from making use of his intellect. Man's first concern must be to consider the purpose of God in creating the universe, which presents five classes. Out of the five, three cannot be considered in connection with God's purposes. The mineral kingdom, the vegetable kingdom, and the lower animal kingdom cannot be considered in this respect for the simple reason that not having a will and intellect of their own, they cannot very well fulfill any purpose for which they might have been created. There are two of these five, then, according to his Cabalis-

tic teaching, to be considered: angels and men, the latter being superior to the angels, and among men, Israel being the chief creation of God. Reasons: In the first place, he says, man can will to do things by which the power of God is maintained, and by which God himself is maintained in his heavenly kingdom. Besides, the Yezer Hora which exists in the case of man, does not exist at all in the case of angels, and, consequently, these cannot fulfill the purpose which consists in overcoming the opposing forces. Man must, therefore, be considered the flower of creation.

As stated, Satan's hosts are constantly lying in ambush to drag man from God-saving deeds. But man is well equipped for carrying on the warfare with the demons. Before birth he learns the entire Torah; at birth an angel makes him forget it, and this, too, is done for a wise purpose; for, could he retain his entire knowledge of the Torah, he would not be human, and as such he would be classed with angels and not with men. At birth, after he has forgotten the Torah, Satan attaches himself to him, and then ensues a period of the "two Arloth." The first of the Arloth, which is that of the body, is removed after eight days. But there is a second one, that of the heart, which remains until one is thirteen years and one day. At the Barmitzbah, the second one, the Arlath Halev is removed.

Up to this time it should be the first concern of man, or the boy, rather, for Luzzatto only speaks of the boy in this regard, to acquire a knowledge of the Torah in order to weaken the influence of these opposing forces, an influence which is entirely broken at the age of 13 years and one day. Hence, at that age one becomes responsible for his actions; for, during the preparatory period when he is battling with the demons, he cannot be held accountable for his deeds. After that time, unless he has made good use of his time, he must pay for his neglect. Now, then, this service to God, man alone can do. Hence, he says, man is superior to the angels. But, as is always the case, this privilege also involves certain duties. Since man is the only one chosen to perform the task of serving God, he must do it; he must perform God-pleasing deeds. But, he asks, if this is done what will be the reward; or, what the pun-

ishment, if it is not done? And here again we find a lofty conception of the doctrine of reward and punishment, namely, the one expressed in the Mishnah. He simply says that if man does his duty—that which is God-pleasing—he will finally become almost as perfect as God himself, or at least, as perfect as God intended him to be. If he does not, he will sink down to the level of the Satanic hosts.

As to the question why God should be dependent upon man's deeds for the maintenance of His own power, he says this: That God should depend on man for the maintenance of His own dominion, may indeed seem strange, but this is simply because God Himself so willed it, that He might limit His own powers in creating the universe. His powers in themselves are of course unlimited, but He Himself limited them in creating the world. There are two powers, then, or two wills, namely, the potential and the actual. The potential will, the one He could have used, is unlimited; the one He actually made use of, however, is the one He saw fit to limit. In this way he shows that there is no contradiction or conflict between the doctrine of the omnipotence of God and the dependence upon Israel's deeds for God's maintenance of His dominion.

This is a brief resumé of Luzzatto's Cabalistic system. If I may take up a few more minutes of your time, I may also state a few reasons for his wishing to emigrate to Palestine. The reasons have not been stated. In the first place, it so happened that at that time the great Cabalistic writer Hayyim Etter died. There was an opening, then, for Luzzatto to succeed this great man. In this regard, with all my admiration for Luzzatto, I am willing to concede he may have been actuated by the desire for glory, and this is one of the reasons why he went to Palestine. Another reason was that he was now nearing the age of forty years, after which time he was at liberty to study Cabala, and he wished to be unmolested. The sad experience of his persecution by the Rabbis was still too vivid in his mind, so he considered Palestine the safest place for carrying on his Cabalistic activities. Another reason was that he wished to be in a country where, two hundred years before, the two great Cabalists, Luria and Vital, had had their academy, so that he might now, per-

haps, become the leading Cabalist and the founder of a new system of thought in Cabala.

As to the motives of the Rabbis in their persecutions of Luzzatto, these have been interpreted differently by the different critics. It seems to me that while Luzzatto himself never intended to proclaim himself as the Messiah,—and this is a point I would like to have seen touched upon in the paper—while Luzzatto was perfectly innocent of the aspirations ascribed to him, yet the Rabbis who thought he was dangerous in his activities, were not to blame; for, after all, it is not altogether impossible, nor even improbable, that had Luzzatto been allowed to carry on his work in the course of time he might have been proclaimed the Messiah, and might have become the leader of a new sect. As a matter of fact, two of his pupils, after he left Italy, really did claim that Luzzatto was the Messiah; and one of them, Elyanow, said Luzzatto was the Messiah, and he himself was Elijah who had come to announce the coming of the Messiah. It is not difficult to see, therefore, that if Luzzatto were allowed to carry on his activities, great harm might have come to Israel.

The paper was also discussed by Rabbis Deutsch and Schulman.

Rabbi D. Lefkowitz read the following report of the Committee on Church and State:

REPORT OF COMMITTEE ON CHURCH AND STATE

To the President and Members of the Central Conference of American Rabbis:

Your committee on Church and State begs leave to report as follows:

Three matters have received the careful attention of the Committee in the past year. The question whether the Committee should prepare a pamphlet on the Immigration question was the subject of discussion at a meeting arranged at Atlanta at the time of the Convention of the U. A. H. C. in that city, and also was threshed out in an extensive correspondence. The members of the Committee seemed to be of the opinion that since questions of economics were involved in the immigration problem and religious discriminaton had no part in the matter, our committee was not called upon to do the work of propaganda; especially as the Liberal Immigration League was vigorously and successfully laboring along that line. We recommend, however, that each member of the Conference put himself in touch with the Liberal Immigration League, ask for the pamphlets it publishes and seek to establish branches of that organization in his city.

The second matter that came before the committee was the urgent appeal of Mr. John S. Wightman, Secretary of the Religious Liberty Bureau (offices

317 West Bloomfield St., Rome, N. Y.), representing the Seventh Day Adventists, to do our part in blocking national legislation suggesting religious discrimination.

The following circular and petition were sent to each member of the Conference.

DEAR COLLEAGUE: As Chairman of the Committee on Church and State of the C. C. A. R., I call your attention to

THE WADSWORTH DISTRICT SUNDAY BILL.

The following is the text of the Wadsworth District Sunday bill, known as H. R. 16483, which was introduced in the House of Representatives March 9th, 1906, passed the House June 11th, and was introduced in the Senate the following day, June 12th, and referred to the Senate Committee on the District of Columbia:

AN ACT

Requiring certain places of business in the District of Columbia to be closed on Sunday.

"BE IT ENACTED BY THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA IN CONGRESS ASSEMBLED, That it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or meats or vegetables, or other provision on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning that day:

PROVIDED, That nothing in this Act shall prevent the sale of fruit at fruit stands and the regular business of restaurants and hotels. Any person who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than Twenty-Five Dollars nor more than Fifty Dollars for the first offense and for each subsequent offense by a fine of not less than Fifty Dollars nor more than One Hundred Dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment, in the discretion of the Court.

"Sec. 2. That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia."

This same measure was introduced into the Fifty-eighth Congress, and passed the House April 6th, 1903; but, as will be remembered, it was held up on a tie vote in the Senate Committee on the District of Columbia after having been introduced in the Senate. It has, therefore, gone over the ground twice

up to the point where it now stands. But it may be reported back to the Senate and acted upon at any time during this session of Congress. If passed, it will be the first compulsory Sunday law Congress has ever enacted. We hope it will not pass.

Enclosed find petition which you are urged to have signed by the adult members of your congregation. Then send the petitions to the Senator of your district, as soon as possible.

Fraternally yours,

D. LEFKOWITZ.

Chairman Committee on Church and State.

Petition against the passage of a dangerous Act by Congress.

To the Honorable the Senate of the United States:

We the undersigned adult residents of ———————— believing that religion and the state should be kept entirely and forever separate, that religious legislation is subversive of good government, contrary to the Constitution of the United States and to all righteous principles, that the first step in this direction will establish a dangerous precedent for further legislation of the same character, and that religious legislation can result only in religious persecution and political corruption, hereby humbly but most earnestly petition your Honorable Body not to pass H. R. 16483, entitled, "An Act requiring certain places of business in the District of Columbia to be closed on Sunday."

The Twenty-second day of February, the Fourth of July, and Thanksgiving day are national holidays, or dies non. All may observe these, but none are compelled to do so, or are treated as criminals if they do not observe them. The movement to compel men to pay deference to Sunday, and to make it more than a dies non, and punish for its non-observance, can be based upon no other grounds than that of religion; hence all legislation of this character must be religious.

The proposed legislation was not passed, though a powerful "religious" lobby was working in its behalf. But the victory is not complete and vigilance must be exercised constantly. The committee urges that members of the Conference respond promptly to requests, such as the foregoing circular made.

The final work of the Committee this year was upon the publication and distribution of the pamphlet, "Why the Bible Should Not be Read in the Public Schools," which was presented to the Conference and ratified by it last year. Five thousand copies of the pamphlet were struck off for immediate distribution. Accompanying the pamphlet was a circular as follows:

The Committee on Church and State of the Central Conference of American Rabbis was directed to collect and publish information concerning "Sectarianism in the Public Schools of our Country." The enclosed pamphlet,

"Why the Bible Should Not be Read in the Public Schools," which we take the liberty to send you, is the result of the Committee's labors. Its purpose is to aid in the educational campaign that must precede the elimination of sectarianism from our public schools wherever it may exist.

Copies for distribution to members of Boards of Education, ministers, professional men, prominent business men and newspapers may be had free by applying to the Bloch Publishing Company, 738 Broadway, New York, N. Y.

These were sent to the members of the Conference, to the Jewish newspapers and the leading newspapers of the land, to the State Boards of Education, to the Superintendents of Schools and to the Secretaries of the Boards of Education of the sixty largest cities in the United States, as also to the Libraries of these cities. Besides these, quantities of 150 to 200 pamphlets were sent upon request to Rabbis in various cities where a Bible contest was on or approaching. In all about three thousand five hundred pamphlets have thus been distributed.

The reference books contained in the bibliography found in the leaflet of suggestions to leaders in the conflicts against sectarianism have been ordered for the Hebrew Union College Library; and assurance has been obtained that they will be kept together on the shelves and listed together in the Catalogue.

Another set of these books, in the hands of the Chairman of this Committee, will be arranged as a traveling library next fall, volumes from which will be sent out to Conference members as asked.

We recommend that Rabbi Frisch's pamphlet on "Is this a Christian Country" be used as tract literature, with his consent and that of the Southern Conference, by this Committee, detailing such sectarian features not only in special teaching, but in method, hymns and poetry as exist in the public schools of the land.

The Committee has planned the following program for its next year's work: First. It will keep in touch with all that is being done in the country to combat sectarianism, so that at the end of each year the general aspect of the question may be presented to the Conference; and, second, by means of a questionnaire the Committee will strive to collect material for a leaflet on the status of Sectarianism in the Elementary Schools, *i. e.* detailing what sectarian features exist in the various schools of the land.

Respectfully submitted,

DAVID LEFKOWITZ,
Chairman.
MOSES J. GRIES,
ABRAM SIMON,
MAX. HELLER,
SAMUEL SCHULMAN,
WM. S. FRIEDMAN.

Rabbi Kahn—There is one thing in the circular which was sent out with regard to the compulsory Sunday observance laws, which from my own experience I know to be incorrect, and I think it is essential it be corrected. The circular states that this was the first compulsory Sunday law ever passed by Congress. That is a misstatement of fact, and it is misleading. As early as the 70's a compulsory Sunday law was passed in connection with liquor legislation in the District of Columbia.

Rabbi Wolsey—The report of the committee sometimes fails to give authority for its statements. The report says that there was a Methodist Episcopal Church in the South which was opposed to the reading of the Bible in public schools, and a fact of this kind in my part of the country would have been very interesting, but I could not use it because the report did not designate its authority.

Rabbi Heller—It would be proper to suggest to the chairman of the committee in future to try to have all his quotations verified for the immediate use of any one in need of them.

Rabbi Friedman—I would suggest that in sending out these pamphlets the Committee inform us in what States there are readings in the public schools, what resolutions have been adopted in the various States with respect to Bible readings and where they have been rejected and give a bibliography on the subject.

Rabbi Philipson—There is a tendency in some quarters to have ethical readings in public schools selected from the various bibles of humanity, and I believe that movement is going to spread. What stand are we going to take upon that point? Are we going to array ourselves against a movement of this kind also? Or are we going to lend our influence towards such a movement? The objection, of course, upon the part of the evangelical Christians, against such a movement does not go with us. They object to it on the score that if that is done it would simply put the Bible on the same footing as all these other great books of the moral teachers of humanity. If there should be such a movement in any community in which we are placed, would we be acting inconsistently, or would it be incompatible with the stand the Conference has taken on the question of Bible reading in the public schools for us to say that we believe that something

should be done to introduce moral teachings in the public schools? It is coming, and we as moral teachers, as religious leaders, cannot put ourselves on record against a movement which endeavors to supply what seems to be a lack of ethical education in the public schools.

Rabbi Simon—May I add a word of emphasis to what Dr. Philipson has said. Every one of us must take a position on this question in the very near future. We had a fight in Washington, and it is not yet concluded. I find that the literature which was sent to me from the Methodist Church South, the literature of the Baptist Church, that of the Seventh Day Adventists, all that superb literature might be collected together in a pamphlet and published by us as part of our argument. Dr. Philipson says this matter has been fought successfully, but here is a committee which says to us, "We will gladly give up the teaching of the so-called biblical books, but we believe in publishing an ethical system of instruction." If such a thing is presented to us, as I know it will be very shortly in Washington, what stand shall we take? I believe the Conference ought to put itself on record as not opposing ethical instruction *per se* in the public schools.

Rabbi Schulman—I am on record as opposed to the introduction of any formal ethical instruction in the public schools; for, it is sectarianism of a different kind to teach ethics without the religious sanction. Such a method of ethical instruction would place us on record as officially in sympathy with the attempt to divorce ethics from religion, and I, as a religious teacher, will never grant that. Therefore, I say to the committee, Do not be so ready to commit yourself to any such innocent looking scheme as a compilation of the different ethical readings. As for literature, our boys and girls get that from the great masters. But if selections are to be given in the form of ethical instruction, that will be committing the country to a system of ethics without religion, and I say it is impossible to teach ethics without religion.

Rabbi Wolsey—I would like to call the attention of the members of the Conference to a valuable contribution upon the discussion of church and state from a legal standpoint prepared by Rabbi Frisch in his paper to the Southern Conference on the question, "Is this a Christian Nation?"

Rabbi Philipson—I move that the report be resubmitted to the Conference and be again taken up at our morning's session. Carried.

Rabbi Schanfarber read the following report of the Committee on Ministers' Handbook:

Your Committee on Ministers' Handbook begs leave to report:

In accordance with the resolutions adopted by the Conference at its last convention held at Indianapolis your Committee has had printed and sent out in proof-form the material gathered by it for the Handbook. As yet but few of the members of the Conference have sent in their suggestions and emendations, and your Committee urges on the members of the Conference the necessity of giving this matter their immediate attention if they desire their suggestions to be considered for incorporation into the forthcoming Handbook. Your Committee recommends that an Editorial Committee be appointed to take into consideration the suggestions and emendations offered; it further recommends that an edition of five hundred copies of the Handbook be printed.

Respectfully submitted,

T. SCHANFARBER,
Chairman,
MAURICE H. HARRIS,
MAX. HELLER.

Rabbi Schulman—I move that the Editorial Committee take into consideration the suggestions presented to them by the members of the Conference and after they have embodied them in the report present them again to the members of the Conference for final action. Carried.

Rabbi Salzman read the following report of the Committee on Seder Haggadah:

REPORT OF THE COMMITTEE ON "THE UNION SEDER HAGGADAH."

To the President and Members of the Central Conference of American Rabbis.

BRETHREN:—The instructions given to your Committee at the last session of the Conference at Indianapolis in July, 1906, have been faithfully carried out. The Manuscript of the "Seder Haggadah" for Passover, then submitted, was printed as manuscript and circulated among the members with the request that all suggestions and revisions be returned at an early date. Some fifty members of the Conference responded to this request, many having devoted themselves to a detailed and painstaking study of every word of the text.

With scarcely an exception, the sentiment of the members was favorable to the work of the Committee and the same elicited most encouraging comment. All revisions and suggestions were offered in a spirit of helpfulness, most gratifying to those upon whom the responsibility of the successful completion of the task depended.

All the replies were carefully collated and compared, and the members of the Committee, as far as they were able to get together, carefully weighed and considered and decided between conflicting views.

The little book was issued in time for Passover and was received with such general favor that your Committee is able to announce to the Conference and to congratulate it on the unqualified success of our undertaking.

An edition of 5,000 copies was published, of which about 3,000 copies were speedily sold. The Executive Committee passed on all the bills for printing, binding, advertising, etc., and, therefore, it is unnecessary to repeat these. The first cost will be met by the sale of the first edition. All subsequent issues will net a profit to the Conference.

Your Committee recommends that a second edition of 5,000 copies be issued in ample time for next Passover. The practical success of the work in providing for the needs of the present day Jewish family and in enabling it to observe this happy festival in the home in an edifying manner, is evidenced by the reports received by your Committee from many of those who have made use of the Book. There is no doubt, therefore, that there will be a much larger demand next season.

Your Committee asks to be continued, until the second edition of the Haggadah has been published, in order to supervise the same and insure the elimination of some minor defects. The Committee also requests that members of the Conference who may have further suggestions to offer towards perfecting the little book, communicate these to the Committee.

Respectfully submitted,

A. GUTTMACHER, *Secretary.* HENRY BERKOWITZ, *Chairman.*

The report was adopted and referred to the Committee on Publication.

Rabbi Enelow read the following report of the Committee on Week Day Service:

REPORT OF COMMITTEE ON WEEK DAY SERVICE

To the President and the Members of the C. C. A. R.:

Your Committee on the Weekday Service Book begs leave to report that, in accord with the instruction of the last Convention of the Conference, the Committee has compiled a series of six services, and that the printer's proof is now in its hands and undergoing the necessary revision. The Committee expects to be able to place a copy of the book in the hands of the members of the Conference by fall, and meanwhile begs leave to proceed according to

last year's instructions, namely, to print the book as manuscript for use in such congregations as may desire it and in as many copies as may be demanded.

Respectfully submitted,

H. G. ENELOW,
MOSES GRIES,
LEO M. FRANKLIN.

The report was adopted.

Rabbi M. H. Harris presented the following report of the Committee on Scriptural Readings:

SABBATH READINGS FROM THE TORAH.

We here present for the consideration of the members of the Conference, a scheme of Readings from the Pentateuch corresponding to the Sidroth of the established Ritual of the Synagogue. These to take the place of the "Readings from Scripture," in the Union Prayer Book, which depart from the traditional weekly portions.

For the advisability of this change see paper by Dr. Harris read at the Louisville Conference, 1904, and the recommendation of President Stolz at the Indianapolis Conference, 1906.

From portions that are rich in edifying material, two and occasionally three selections are taken (*a, b, c*). This will afford to the congregations opportunities for alternate usage.

With but two exceptions all the selections are taken from the Sidroth under which they are placed.

The paraphrasing of a few sentences, as in the present Union Prayer Book Selections, is suggested for the final reprint.

BERESHITH—*a* Genesis.....i, 1-31 *b* iv, 2-15
NOAH—*a* Genesis .....vi, 9-22 *b* ix, 1-17
LECH LECHA—*a* Genesis.....xii, 1-9 *b* xiii, 1-18
VAYERA—*a* Genesis.....xviii, 16-32 *b* xxii, 1-19
CHAYAI SARAH—Genesis.....xxiv, 1-27
TOLEDOTH—Genesis .....xxv, 27—xxxvi, 5
VAYETZAI—*a* Genesis.....xxviii, 10-22 *b* xxix, 1-20
VAYISHLACH—*a* Genesis.....xxxii, 4-29 *b* xxxiii, 1-15
VAYESHEV—Genesis .....xxxvii, 1-35
MIKETZ—*a* Genesis.....xli, 1-16 *b* xlii, 1-25 *c* xliii, 1-15
VAYIGASH—*a* Genesis.....xliv, 18-34 *b* xlv, 1-18
VAYECHI—*a* Genesis .....xlvii, 28—xlviii, 16 *b* l, omit vv. 7-13
SHEMOTH—*a* Exodus.....i, 8—ii, 10 *b* ii, 1-15 *c* iii, 1-15
VA-ERA—Exodus .....vi, 2-12
BO—Exodus .....xii, 1-20
BESHALACH—*a* Exodus .....xiv, 31—xv, 18 *b* xvi, 1-18

YITHRO—Exodus ..... xviii, 1-23
MISHPATIM—Exodus ..... xxii, 21—xxiii, 9
TERUMAH—Exodus ..... xxv, 1-22
T'TSAVEH—Exodus ..... xxvii, 20—xxviii, 12
KI THISSA—*a* Exodus ..... xxxii, 1-33 *b* xxxiv, 1-14
VAYAKHEL—Exodus ..... xxxiv, 27—xxxv, 3
PEKUDAI—Exodus ..... xl, 17-38
VAYIKRA—Leviticus ..... ii, 1-16
TSAV—Leviticus ..... v, 20—vi, 6
SH'MINI—Leviticus ..... x, 1-11
TAZRIA, UM'TSORA—Leviticus ..... xix, 1-18 (omit vv. 5-8)
ACHRAI MOTH—Leviticus ..... xix, 26-37 (omit v. 29)
KEDOSHIM—Leviticus ..... xx, 1-9
EMOR—*a* Leviticus ..... xxiii, 1-22 *b* xxiii, 23-44
BEHAR SINAI—*a* Leviticus ..... xxv, 1-28 *b* xxv, 29-55
BECHUKOTHAI—Leviticus ..... xxvi, 1-13
BEMIDBAR—Numbers ..... i, 44-54
NASO—Numbers ..... vi, 1-8; 22-27
B'HAALOTH'CHA—*a* Numbers ..... viii, 1-4; ix, 1-14 *b* xi, 16-29
SHELACH-LECHA—*a* Numbers ..... xiii, 17-33 *b* xiv, 1-24
KORACH—Numbers ..... xvi, 1-15
CHUKATH—Numbers ..... xx, 14-29
BALAK—Numbers ..... xxiii, 18—xxiv, 9
PIN'CHAS—Numbers ..... xxvii, 12-23
MATTOTH—Numbers ..... xxxiii, 1-27
MASSAI—Numbers ..... xxxv, 9-34
DEBARIM—Deuteronomy ..... i, 1-17
VAETHCHANAN—*a* Deuteronomy ..... iv, 1-14 *b* iv, 25-40 *c* v, 1-18
EKEV—Deuteronomy ..... viii, 1-18
R'EH—*a* Deuteronomy ..... xi, 26—xii, 4 *b* xv, 1-18
SHOPH'TIM—Deuteronomy ..... xvi, 1-22
KI THAITSAI—*a* Deuteronomy ..... xxii, 1-10 *b* xxiv, 5-22
KI THABO—Deuteronomy ..... xxvi, 1-11
NITSAVIM—Deuteronomy ..... xxix, 9-28
VAYAILECH—Deuteronomy ..... xxx, 11-33
HAAZEENU—Deuteronomy ..... xxxii, 1-12

ISAAC S. MOSES,
HENRY BERKOWITZ,
MAURICE H. HARRIS, *Chairman.*
Committee.

Rabbi M. H. Harris—This question has been before you for some years. You will remember it was first presented at the Louisville Conference, thoroughly discussed, and received the approval of the

Conference. It was decided then that a committee should be appointed to take the matter up. By some oversight of the then presiding president, no committee was appointed. The present president considered the question important and mentioned it in his annual message last year. On the strength of the proposition as presented at last year's Conference, as a mover of that motion, I together with some of the committee was requested to prepare a complete abstract of the readings upon the plan I had originally proposed; because at the Louisville meeting I simply gave examples of selections from Scripture that could be made from those particular Sidroth, where difficulty might be expected, and did not attempt to make any selections from those Sidroth, where it was anticipated there was abundant material; but it was thought before we went to print that the whole should be presented to you completely, and you received the little circular embodied in our report.

Your committee was given additional instruction to prepare a list of Haftaroth, but took the liberty of not carrying out the second instructions, for these reasons: In my original proposition to the Conference I did not have the Haftaroth in mind, for the reason they did not seem to me to present the difficulty that demanded a change. The great purpose before us was to keep in touch with the synagogue, and at the same time to have appropriate and edifying readings. This did not apply to the Haftaroth, and for that reason your committee has not printed these. Secondly, the scroll is read in nearly all congregations in the Hebrew, and it is rather important for the benefit of all that there should be a corresponding selection in the book itself in English, so that the congregation can follow. That does not apply to the reading of the Haftarah, as it is always read in English. The third reason why your committee ventured to depart from your instructions was that we thought that in the Haftarah there was an opportunity to give a wider latitude to the Rabbi. There was the whole Bible from which he might select. He might wish to choose a reading fitting the purposes of an event that occurred in the week; something that was before the public, or something that might fit to his particular theme of the day. Not wishing to hamper the Rabbi in that way, nor desiring to make your

prayer book too bulky, your committee has in its wisdom ventured not to carry out your second instruction.

Rabbi Philipson—I think that the committee has made a mistake in not reporting on the Haftaroth. I quite agree, it would make the book too bulky to print two or three of the Haftaroth to each Sidra; but I believe that they should indicate appropriate Haftaroth for these different readings from the prophets or the Hagiographa but not print the selections in full.

I move that the committee be instructed to make selections of the Haftaroth passages corresponding to the various selections they have made from the Torah passages; that these selections be printed by indication; that they be sent out to the members for suggestion and correction; and that the members be given two months to send in their answers; that after these have been returned, the committee be instructed to print as manuscript, the selections from the Pentateuch, with the Haftarah sections indicated, to these different selections.

Rabbi Enelow—We have a number of selections as Haftaroth at present, and I consider this a very valuable portion of our prayer book. I think those Haftaroth are very essential and helpful, and should be in the prayer book, because our people are not in the habit of bringing Bibles to the temple, and the mere reading of the text does not tend to familiarize them with the thought and the language of the Bible as adequately, as if they had the text right before them. There are a great many things in prophetic literature that are just as helpful, and a great deal more helpful at times, than the reading of the Pentateuch, and for that reason I would oppose the elimination of these prophetic lessons from the prayer book.

Rabbi Philipson—Those that are at present in the prayer book, shall be retained; I had no idea they should be eliminated.

Rabbi Kahn—I offer an amendment to Dr. Philipson's motion that the Haftarah selections be also printed in full, and that these be issued as a separate book, which might also be used advantageously in the Bible class.

Dr. Deutsch—I support that amendment.

Rabbi Marcuson—For the benefit of those who do not wish to see a multiplication of books, I would make this amendment to the

amendment: that the committee print one portion from the Torah, and one portion from the Prophets and merely indicate the other selections. The motion was seconded.

Rabbi Heller—I am rather surprised at the fear that some of the members seem to entertain as to increasing the bulk of the prayer book beyond due proportions. I cannot see that we are in danger of adding very much to the prayer book. As I understand it, the present prayer book contains Pentateuchal portions for every week of the year, with the Haftarah for every week of the year, and what we mean to add is simply a few discretionary additional selections for Torah and Haftarah readings. It does not seem to me as if we are likely to add twenty pages to the prayer book, especially if we instruct the committee not to embody as Haftaroth or as Pentateuchal passages, portions that are too long. And it appears to me that it will be well worth while adding twenty or thirty pages, or even forty or fifty pages to our prayer book, in order to have these portions from the Pentateuch and the rest of the Bible printed in the prayer book and put into the hands of our people.

Doctor Deutsch—I rise to a point of order. Dr. Felsenthal, who is an honorary member of the Conference, cannot be present, and he has sent in suggestions touching this question. Now, is it right that a vote shall be taken before his suggestions have been voted upon?

President Stolz—Dr. Felsenthal sent a resolution to this Conference, knowing this matter was coming before us; but when he expressed the very same views at the Louisville Conference we voted them down. It is not a discourtesy towards him to proceed with the vote.

A rising vote was taken on the amendment of Rabbi Marcuson with the result of 15 affirmative and 18 negative votes, and the amendment was declared lost.

The amendment of Brother Kahn was submitted to a vote, and was declared lost.

Rabbi Philipson's motion was then put to a rising vote, and was declared lost.

Rabbi Max Heller—It is very evident that none of the motions

placed before the house satisfies the majority of us here; and for my part, I am very glad they did not, because not one of them actually met the necessities. We ought to have in the prayer book that which the congregation can follow without having a special Bible. So far, we haven't brought our people to that religious spirit, and to that love of the Bible, that they feel it necessary to buy a Bible for everyone of the family; and we wish to make it as easy for them to get acquainted with the Bible as we can, and we shall not accomplish this by printing the selections only by reference. My motion, therefore, is as follows: That this committee on new readings be authorized to send out first of all, the Pentateuchal readings as they propose them, in the shape of references or indications, in order to receive suggestions from the members of the Conference; that, in addition to this, they send out also, first by indication, the passages from the other books of the Bible which they propose to embody in the prayer book, in order to receive suggestions as to the appropriateness of their suggestions; that after two months have been given to the members in which to signify their agreement or disagreement with the selections that have been made, the committee shall go to work and print those selections that it has agreed upon, both the Pentateuchal and the Haftaroth, not by indication, but by translation, and resubmit them to the members of the Conference for correction and suggestion; and that then, after suggestions and corrections and amendments have been received, the whole matter be resubmitted to the Conference in order that in the next edition of the prayer book there be embodied, not by indication but in text, the Pentateuchal and other selections recommended by the committee. I will add a caution against increasing the bulk of the prayer book too much.

Rabbi Schulman—I would like to suggest, that as much as possible be retained of the present passages of the prayer book.

Rabbi Heller—That is a matter of course.

Rabbi Philipson—To promote the feasibility of printing this appendix, I would suggest that these portions be printed in smaller type so that the book may not become too bulky.

Rabbi Max Heller—I accept the suggestion.

The motion of Rabbi Heller was put to a vote and adopted unanimously. Adjourned.

Friday Morning, July 5, 1907.

The meeting opened with prayer by Rabbi Jacob Mielziner, of Cincinnati, O.

The minutes of the previous day were read by Secretary Hirshberg, and adopted as read.

The Committee on Domestic Service reported progress.

On motion of Rabbi Godshaw the convention voted to listen to Mr. Goldsmith, of Detroit, relative to the establishment of a Sabbath School Journal.

The paper on the "History and Functions of Ceremonies in Judaism" by Dr. K. Kohler was read by Rabbi Julian Morgenstern. (*v.* Appendix D.)

Rabbi Kahn—Inasmuch as the writer of this paper is not present to hear the discussion and to answer it, I move that there be no discussion of the paper.

The motion was seconded and adopted.

Rabbi Schulman—I move that a vote of thanks be extended to Dr. Kohler for his masterly paper.

The motion was seconded and unanimously adopted by a rising vote.

Rabbi Lefkowitz again presented the report of the Committee on Church and State.

On motion the report was adopted and ordered printed in the Year Book.

Rabbi Charles S. Levi read the following report of the Committee on Union Hymnal Revision.

REPORT OF COMMITTEE ON UNION HYMNAL REVISION

FRANKFORT, July 4, 1907.

To the President and Members of the Central Conference of American Rabbis:

BRETHREN: Your Committee on Revision of the Union Hymnal, to which was entrusted the work of collecting Jewish music and texts for a new revised edition of the Union Hymnal and to incorporate in the same simplified services

for Sabbaths, Holidays, Historic and Patriotic occasions, begs to ask for an extension of time, inasmuch as the preparatory work is of too large a scope to be done in the course of a year's hurried meetings of the members, who are scattered from Maine to California. The Committee would suggest that the Rev. A. Kaiser, President of the Cantors' Society of America, be added thereto and that its formal report be presented at the next Annual Conference.

Respectfully submitted,

CHARLES S. LEVI,
Chairman.
HARRY W. ETTELSON,
I. AARON.

Rabbi Nathan Stern read the following report of the Committee on Synagogue Music:

REPORT OF THE COMMITTEE ON SYNAGOGUE MUSIC.

To the President and Members of the Central Conference of American Rabbis:

On April 3, 1907, the chairman of the above committee addressed a circular letter to the individual members of the committee from which the following extract is here given:

"I have been designated by President Stolz as the medium through which the members of the committee on 'Synagogue Music' are to exchange views on that portion of his message which deals with traditional music.

"The suggestions of the president may be found in the Year Book of 1906 on pages 232 and 233, and the action of the Conference thereon on pages 181, 184 and 185.

"In formulating your views it might be well to bear in mind that examples of *Jewish* music, *as such* are only to be found in certain portions of the traditional chant, Chasanuth, which, with but rare exceptions, cannot be utilized in the reform service.

"*Jewish music, as generally understood,* embraces the traditional melodies (which are of modern origin and have been taken into the synagogue by adoption) and that especially composed for the service by Jews and non-Jews.

"Traditional melodies have to some extent been utilized in the reform synagogue, but their use could and should be made more general.

"Of music especially composed for the service, that by Jews should receive the preference over that by non-Jews, because there is a decided difference between the two in favor of the former. It is the same difference which is discernible in works of Jewish and non-Jewish authors and artists, when treating of Jewish subjects. In the former, that distinguishing characteristic of our people which is the product of its long, checkered and marvelous career, and which has impressed itself upon the individuality of every Jew, whether he is conscious of it or not, must needs be reflected; while in the

latter this peculiar but highly important coloring is entirely lacking. Would we permit our prayers and sermons to be written for us by strangers to our faith, even though they were couched in language ever so fervent, chaste and beautiful? Why then permit it to be done in the case of our music, which is but another vehicle for the expression of our devotion in public worship?

"There are many excellent Jewish composers besides the well-known pioneers, whose compositions could be adjusted to the Union Prayer Book."

Replies were received from all members in due course, and the following are the portions bearing on the subject under consideration:

"Non-Jewish music ought to be banished from our temples; rather have the simplest hymn that is Jewish than the greatest compositions taken from Masses and Oratorios. I favor the use of traditional Jewish music for the chief responses. Simplicity ought to be striven after, not operatic effect. Jewish singers ought to be employed exclusively, and congregational singing be more generally introduced. I am in hearty accord with any movement that will tend to make our music *Jewish* and *simple*."

DR. RUDOLPH GROSSMAN.

"More traditional music should be employed in the reform service. There are at present many works which contain traditional themes. The melodies contained in these works cannot be used altogether in their present form, but must be adapted to the words and needs of the Union Prayer Book. I think a book of traditional themes applied to the Union Prayer Book would be a good thing."

DR. J. L. MAGNES.

"I hate church music in the synagogue. I would like to see that the old Jewish melodies—to be sure in a somewhat modern garment, should be used in the synagogue."

DR. A. M. RADIN.

"I am heartily in favor of traditional music, if suitable to our needs and if attainable. The more melodic of the compositions should be collected and published in handy and inexpensive volumes, so that they be in reach of the scanty budgets and financial conditions of rising communities. When published, English words should immediately be set thereto. A movement should be made to have modern Jewish synagogue compositions reprinted in octavo sheets accompanied by and set to the corresponding English words."

DR. N. STERN.

"Let the Central Conference of American Rabbis issue monthly or periodically a pamphlet containing two or more original compositions or arrangements. Thus a constant supply of authoritative music for every congregation within the reach of the Central Conference of American Rabbis will in time secure the uniformity so much desired." REV. WILLIAM LOEWENBERG.

"The music, mainly by Jewish composers, that has been sung in the synagogues for the last fifty years has become Jewish traditional music, except such that has been borrowed from Christian sources. Melodies Slavic in origin, orientalized by the monotonous plaint and occasional passionate outburst of poverty-stricken Hazanim should be kept out of any collection of tunes intended for Israel in America." DR. I. S. MOSES.

"It is high time that our temple music should be composed by Jewish composers, just as our hymns should be written by Jewish poets. The trouble is that the composer great in technique and deeply imbued with the spirit that gave rise to our movement has yet to come. Nor has the poet come that has written down in living verse the innermost thoughts of the modern pious Jew. Whenever these twin brothers will be born, Jewish music may become a living reality. We need men, who are few at best, enthusiastic, devoted to their calling, that will study and be able to draw from our ancient music the very soul and breathe it, if even unconsciously, into their modern conception of things. All attempts that are being made now to reinstate the Jewish melody will fail, and must fail. It will live for some time in the Ghetto, where the Russian song may be—even is—the echo of a tragedy, and where the old Chasanuth recalls the pain of suffering and exile. I know that there it needs no urging whatsoever; they will sing the old songs until the memory of times gone by has paled in the consciousness of the living generation." DR. I. L. LEUCHT.

The opinion is unanimous that a desire exists for Jewish music in the American synagogue. Your committee therefore recommends:

1. That a committee of this Conference be appointed with power to select a board of editors, consisting of three Jewish musicians of international reputation (and there are such) whose duty it shall be:

(*a*) To adapt from existing works of Jewish composers dignified settings of traditional themes to the texts of the Union Prayer Book.

(*b*) To adapt from existing works of Jewish composers their best and most melodic compositions to texts of the Union Prayer Book.

(*c*) To engage American and European composers of reputation to write original compositions for texts of the Union Prayer Book.

2. That this conference publish the music thus obtained in handy and inexpensive form, monthly or semi-monthly, each publication to contain one or two compositions Respectfully submitted, ALOIS KAISER, *Chairman.*

RUDOLPH GROSSMAN,
I. L. LEUCHT,
I. S. MOSES,
J. L. MAGNES,
WM. LOEWENBERG,
A. M. RADIN,
NATHAN STERN.

Rabbi Kaplan—Would you call music written for the Jewish services by non-Jews, Jewish music?

Rabbi Philipson—I suppose when Jewish music is spoken of, the spirit of the music is understood. Every one will consider Sulzer an authority; and it is very well known that when Sulzer wrote his "Shir Ziyyon" for the synagogue, which has become almost the classical opus of Jewish music, he enlisted the co-operation of men like Schubert, and Hiller, and some other Christian composers. And I believe music composed by any religiously gifted composer that penetrates into the spirit of the psalm which he sets to music may be sung in the synagogue.

Rabbi Max Heller—It seems to me that music, whether written by a Christian for Jewish services, or by a Jew for Christian services, or by a Jew for Jewish services, approves itself, not by the nationality of the man, but by the quality of the music, and will finally approve itself only by its adoption and assimilation to the religion for which it is intended. What Dr. Philipson has said is correct, as Sulzer's music was objected to as non-Jewish, but the fact that it has approved itself to Judaism all over the world, that fact alone is satisfactory proof that it is Jewish. Therefore, it seems to me not at all impossible that music written by a Christian for the synagogue may prove to be music congenial to the Jewish spirit, and may be assimilated to Judaism,—allow me to add the word "actively," not passively assimilated to Judaism,—as it is found congenial to the Jewish consciousness, with many other things which have been actively assimilated. While, on the other hand, music written even by a Jew for the synagogue may not be so approved.

Rabbi Kaplan—I agree with Dr. Philipson and Dr. Heller, and for that reason I feel that the recommendations of the committee are not altogether just; that only such music is Jewish as is written by Jewish composers.

Rabbi Harris—You know we reform Rabbis are accused of introducing the opera in the synagogue services, when it is really our cantors. I do not know what your experience is, gentlemen, but I find it very difficult to get Jewish choirs. We want Jewish music; but this whole matter of synagogal music is really not in our hands,

it is in the hands of the cantor. I would like to have the Conference put itself on record that an effort be made to introduce the traditional Jewish music, and an appeal be made to the cantors of the country, to this effect.

Prof. S. Mannheimer—I fully agree with what Dr. Heller has said, that the character of the music is to be considered in determining whether music is Jewish or not, and not the composer, or the religious standing of the composer. If my memory serves me right, in Sulzer's and other Jewish collections, there is also music from non-Jewish writers. We may admit the music of non-Jewish composers, if the character of the music is Jewish.

Rabbi Wolsey—I heartily agree with Brother Heller as to the character of Jewish music; not thoroughly understanding this fact leads many to believe that because music is written by a non-Jew that it is therefore un-Jewish. Everyone of us has music sung by the choir that is written by non-Jews, and a great deal of it may be in acceptable form, and thoroughly Jewish, and I do not think we ought to have any prejudice whatever against non-Jews writing our music. I know an organist who is a Baptist by religion. He understands thoroughly, not only Jewish music, but the spirit of Jewish music. He has consecrated himself to the study of Jewish music. He studied Hebrew in order that he might be able to understand Jewish music more thoroughly, and that man is competent to compose Jewish music. We ought to invite such men as he to write our music. Another thing: You have given out the proof sheets for a Ministers' Handbook, and at the conclusion you have in big type a bibliography of music. What we need is a catalogue of music written by Jews and by non-Jews for the purposes of the synagogue, and all of us ought to co-operate to perfect this bibliography.

Rabbi Wise—I move the recommendations of the committee be adopted, relating to sections *a*, *b*, and *c*, subject to the approval of the Executive Board.

Sub-sections *a*, *b*, and *c*, were put to a vote and carried. Sub-section *d* was then read.

Rabbi Levi—I move to amend that the expenditures for music during any one year shall not exceed $500.

The motion was seconded and adopted.

Rabbi Stern—When Mr. Kaiser wrote to me I made one suggestion that was not incorporated in the report, and I should like to bring it before the Conference. I suggested to Mr. Kaiser to incorporate in his report a resolution that an index of anthems, suitable for the Jewish service be published in connection with our Hymnal. The anthems in the back of our hymnal are not always suitable. Some of them are so difficult that they cannot be undertaken by a small choir, especially a choir of a small synagogue. I, therefore, offer in addition to this report a resolution to the effect that the Conference publish in the Union Hymnal a list of anthems suitable for the synagogue, together with the words.

The motion was carried.

The report as a whole was then unanimously adopted.

Rabbi A. Hirschberg read the following report on Sermonic and Tract Literature:

REPORT OF COMMITTEE ON SERMONIC AND TRACT LITERATURE

To the President, Officers and Members of the Central Conference of American Rabbis:

In a very able and comprehensive report, the Committee on Sermonic Literature presented to the Conference at Indianapolis last year the following two specific recommendations:

I. The appropriation of $75, or as much thereof as may be necessary, to cover the expenses of the publication of an annual Holiday Sermon Pamphlet.

II. The preparation of a series of popular expository tracts by men who are recognized authorities in the departments of Jewish religion, theology, literature, education, ceremonials and apologetics and the appropriation of the sum of $1,500 for the first year for the weekly publication of such a series under the direction of an Executive Secretary who shall be a member of the Committee on Sermonic Literature.

The first recommendation was adopted and, in accordance with its provisions, an excellent Sermon pamphlet was issued prior to the last high holy days. Consideration of the second recommendation was deferred until this year.

The present committee heartily concurs in the wise suggestions made by its predecessor, and therefore recommends definite, decisive and favorable

action by this Conference along these important and hitherto neglected lines. We feel that there is urgent need that the Jewish and non-Jewish laity of this country receive from an authoritative source Jewish sermons and tract literature of such an informing character as to enlighten them concerning the true principles, aims and ideals of Judaism. We believe that a Committee on Sermonic Literature, properly constituted, ably officered and adequately subsidized, would well serve such a desired end and produce excellent results in combating and correcting many misconceptions and in replacing them with correct conceptions of our faith.

Respectfully submitted,

A. HIRSCHBERG,
Chairman,
WILLIAM FINESHREIBER,
H. H. MAYER,
M. M. FEUERLICHT,
GERSON B. LEVI,
FRED COHN.

Rabbi A. Hirschberg—The first recommendation was only for one year, and I would ask the privilege of the Conference of bringing in a recommendation making an appropriation of the same amount of money for the publication of a holiday Sermon pamphlet for this year. And in connection with this recommendation, I would ask the members of the Conference to be kind enough to furnish the chairman of that committee with a sermon or sermons dealing with the sentiments and the principles associated with the high and holy days.

President Stolz—For many years the Union of American Hebrew Congregations published a collection of holiday sermons for use in the smaller congregations, where there was no Rabbi. We thought that properly belonged within the province of the Central Conference of American Rabbis, and the Conference assumed that work last year. We printed 500 copies, sent out every one, and had a demand for a great many more, which we could not supply. There is a need for pamphlets of this kind, both for congregations that have no minister, and for ministers in the pulpit. But we can only carry that plan out if those who preach sermons on the holidays, which they think ought to be immortalized will send them to this committee.

Rabbi C. S. Levi—I move that one hundred dollars be appropriated for the publication of a series of holiday sermons, for this year.

The motion was seconded.

Rabbi Philipson—This matter of tract literature has been before the Conference since the first meeting in 1889. It was one of the cherished desires of our immortal founder and first president; and I am glad to see that there is some possibility, at last, of a definite and active step being taken. I take it, the tract must be a short, succinct statement of vital subjects in Judaism, and of interest to Jews. Now, those short pamphlets must not consist of more than four or five pages, that will not scare people off; good sermons, if ten or twelve pages long, will not be read; but the carefully prepared pamphlet on some vital theme, of two or three pages, will command attention. I do not think that is so vast a work that it cannot be undertaken at once, and I heartily hope that the suggestion of the committee will be endorsed this morning; that it will be referred to the Executive Committee, with power to spend, if not $1,500, at least a thousand dollars, for the publication of a number of tracts during the coming year, for free distribution.

I move that the Committee on Sermonic and Tract Literature shall be instructed to issue during the coming year one or more tracts on subjects vital to Judaism and the Jews, for distribution, and that the Executive Committee be empowered to expend, not to exceed one thousand dollars for this purpose.

Rabbi Kahn—I want to offer an amendment to the motion that it be distinctly stated therein that these tracts be printed for free distribution. I think here is one instance where the Conference must be willing to do something without expecting a return. I cannot conceive how there will be any distribution of the tracts if you are going to charge for them. The tracts will do the best work where there are no ministers.

Rabbi Philipson—I am willing to accept that in my motion.

Rabbi Kaplan—Before deciding this question we ought to find out whether the Conference can afford to spend a thousand dollars a year.

Rabbi C. S. Levi—We ought not enter upon a venture of this kind, not because it is not necessary, not because it is not demanded, not because it will not do the greatest good, but because it will involve us

in a financial shipwreck, and we might as well open our eyes and be practical.

Rabbi Aaron—I think there is a way out of this dilemma. It is an immense undertaking for a body of ministers to provide tract literature for a great religious organization. We are attempting to do more than the ministers of any other denomination of this or any other country have attempted to do by paying for tract literature. I think it is our ministerial duty to teach and urge the wealthy congregations of this country to do something for the weaker communities, and I believe we can safely promise them the publication of good tract literature. If we can produce the material, we can get the money from the Congregations, and much more than we can use for this purpose. The idea is to get an Editorial Board, a man or number of men, who will undertake this work, and see that we get the right kind of literature, short, succinct and clear, capable of influencing and doing good. I, therefore, would make the substitute motion, that the Conference appoint a committee for the publication of tract literature, and after they have the material, to make arrangements for the payment of the cost of publication by the wealthier communities or congregations of America.

Rabbi C. S. Levi—I second the motion, and I will say at the same time that I will volunteer to raise $500 for the first publication.

Rabbi Heller—I will call the attention of the Conference to one little word "authorized." That does not mean that we say to the Executive Board that you must spend One Thousand dollars, but it means that if our resources permit it, and the Treasurer consents, you may spend a thousand dollars.

At the same time, if we tell the congregations that we are endeavoring to do such unselfish work with whatever means we have, and if we appeal to them to give us donations individually or congregationally to aid us in this work, we may gradually educate our people to that congregational unselfishness which is so common among the Christians, by which they spend a great deal of money for purposes that are not directly subservient to the individual benefit of the congregation.

The amendment of Rabbi Aaron was put to a vote and declared lost.

The motion of Dr. Philipson was put and carried.

President Stolz—Shall the distribution of the tracts be free, or shall a nominal sum be charged for them?

Dr. Deutsch—I move that this be left to the Executive Board, entirely.

The motion was seconded and unanimously adopted.

Adjourned.

Afternoon Session.

The Conference met in business session, pursuant to motion.

Dr. Deutsch read the Report of the Committee on Geiger Centerary prepared by Dr. Kohler, who was absent. It was on motion received, and considered seriatim. After some discussion, the President said he would have to rule that this was not a committee report, that it would have to come to the Conference in some other form, and appointed Rabbis Deutsch, Philipson, Schulman and Enelow a committee to prepare and submit a report on the subject before the close of the present Convention.

The President called for the Report of the Committee on Uniform Pronunciation of Hebrew.

Prof. S. Mannheimer—I have here two separate reports. We had no meeting of the Committee. Dr. Kohler and Prof. Margolis have each prepared a report.

President Stolz—Let me explain: A committee was appointed with Dr. Rosenau as chairman because he was the one who at the last convention spoke most enthusiastically in favor of a definite report. Dr. Rosenau refused to act on the committee. In order not to have the matter drag on another year I asked Dr. Margolis to write a report. He sent in a report, and we sent it to each member of the committee. Dr. Krauskopf returned it without a word of comment. Dr. Kohler sent in another report also signed by Dr. Mannheimer. It is in order to read the report of Prof. Margolis first.

Dr. Mannheimer then read the report of Prof. Margolis. He next read the report signed by himself and Dr. Kohler.

CINCINNATI, O., JUNE 4, 1907.

To the Central Conference of American Rabbis:

GENTLEMEN:—Your President having charged me with the duty of reporting for the Committee on Uniform Pronunciation of Hebrew appointed at the Indianapolis Conference, I beg leave to say:

1. I recommend the adoption of the Report brought in at the Indianapolis Conference and signed by Dr. Henry Malter as Chairman. My objections to a declaration by the Conference for a uniform pronunciation of Hebrew remain the same as at our last meeting. Scientifically speaking, a uniform pronunciation is impossible; time and other influences constantly tend to the introduction of varieties. Nor does there exist a pronunciation of Hebrew which has more claim on being declared as the original than others; and the pronunciation of Hebrew in learned institutions is an artificial makeshift, on a line with the pronunciation of classical Greek. While the exigencies of grammatical study make the introduction of the academic pronunciation in Jewish theological institutions advisable, it is a matter of luxury in the congregation, certainly in congregations where a minimum of Hebrew is used in the Liturgy.

2. For such members of the Conference as desire to introduce the academic pronunciation, any sanction by the Conference is neither required nor desirable. For the benefit of individuals, I call attention to the Report of the Committee of the Hebrew Union College Faculty, incorporated in the report of your own Committee and printed in the last Year Book. With fraternal greetings,

Respectfully,

MAX MARGOLIS.

CINCINNATI, O., JUNE 16, 1907.

To the Central Conference of American Rabbis.

GENTLEMEN:—As a member of the Committee appointed by your President to report anew on Dr. Krauskopf's Recommendation to consider the question of the advisability of taking steps leading to a Uniform Pronunciation of Hebrew, I beg to submit the following:

The report of the Committee, signed by Dr. H. Malter as Chairman and brought in at the Indianapolis Conference last year, was at the motion of Dr. Deutsch referred back to a new Committee for the reason stated by Drs. Rosenau and Krauskopf and myself that in recommending that matters be left at a *statu quo* and because the introduction of a uniform pronunciation for the Jewry of America is impracticable, they failed to carry out the purpose for which they had been appointed, viz.: to consider the question of the advisability and feasibility of taking the necessary steps to the introduction of a uniform Hebrew pronunciation in America.

As a matter of course, an immediate change in the pronunciation of Hebrew in the various Synagogues and Religious Schools of the land is an im-

possibility since, divided as we are in our organization, we have no means of reaching all. But, at the same time, there can hardly be a diversity of opinion among the enlightened Jews of all classes and views that the Hebrew prayers as they are recited in the various houses of worship and the sacred books as they are read and taught in the various religious schools and educational institutions should be understood by all. This is certainly not the case now. The Sephardic Jew hardly understands a Hebrew sentence read out of the Torah or Prayer Book by the Russian or Galician Jew, and vice versa. There are practically three, if not four or five, different pronunciations of the Hebrew so dissimilar to each other that they sound like another language, the Sephardic being more euphonious and nearer the scientific form of pronunciation in use in academic circles, the Polish or Galician least euphonious and most differentiated from the one adopted in scientific circles. The question, therefore, naturally suggests itself whether these differences, which are the result of different climatic and historic conditions as well as of closer or remoter affinities to a cultural life developing the aesthetical and the grammatical sense in a people, must remain forever the same, or whether under the refining influence of American life they may, and should, be removed to give way to a more harmonious and more euphonious pronunciation of the Hebrew language. There is a new generation of Jews growing up that has as little interest in seeing the old corrupt forms of pronunciation preserved as it has in adhering to the hundred and one different Minhagim of Russian, Galician and German or Dutch Congregations. At any rate, the Reform Congregations of this land have no interest whatsoever in maintaining a pronunciation of the Hebrew which has the disadvantage of being understood neither by the Jew of a different continent nor by the scientifically trained college man of any persuasion. Nor has the principle of laissez faire, שב ואל תעשה עדיף been the guiding maxim of the Central Rabbinical Conference when introducing the Union Prayer Book for the sake of bringing about the desired uniformity.

When endorsing the proposition of the Committee on Introducing the more scientific pronunciation of the Hebrew language at the Hebrew Union College, I as the President, had the practical object in view of gradually, and by the help of our graduates, introducing the new and, in my opinion, far more correct mode of pronunciation in the Religious Schools and the Congregations of the Union. To teach the future Rabbi to pronounce the Hebrew in the one form and at the same time have him adhere to the old and unscientific form in the pulpit and religious school is a direct contradiction unless theory and practice are forever to remain at variance.

It is, therefore, herewith proposed to recommend to the Congregations and Rabbis of the Union of the American Hebrew Congregations to make as soon as it seems feasible the attempt to introduce the same pronunciation of the Hebrew in the Religious Schools and in the Children's Services as has been

introduced in the Hebrew Union College, and so, gradually, to pave the way for a uniform pronunciation of Hebrew among the congregations of the Union.

DR. K. KOHLER,

I fully concur in the above.

S. MANNHEIMER.

Rabbi Morgenstern—I move the reports be accepted, and the report of Prof. Margolis be adopted.

Rabbi Schanfarber—I second the motion.

Rabbi Rypins—I move the reports be tabled.

Rabbi Philipson—I second the motion to table.

President Stolz—I think the question ought to be discussed.

Rabbi Philipson—You can't discuss a motion to table.

President Stolz—You are now voting whether there shall be a discussion.

A rising vote was had on the motion to table, and it was declared adopted.

Prof. Deutsch of the Committee on Card Index, reported as follows:

The main portion of the Report is presented in print, forming additional explanations to the method of doing the work for the card index, and composes at present 5,500 entries available to all members of the Conference. We shall welcome all collaboration from members of the Conference, even from those not members of the Committee.

The members of the Committee who are present at this convention met and elected Dr. M. Lefkovits as secretary, and propose to vigorously carry on the task entrusted to us. The main difficulty in making progress lay in the following fact: It was intended chiefly to go through the complete files of periodicals found in the Library of the Hebrew Union College. The Board of Governors, however, was on principle opposed to giving volumes of such sets, as cannot be replaced, out of the Library, and, therefore, the assignment of the work could not be begun. The members present have pledged themselves to read the current periodicals, agreed to a system outlined in the printed report, and are confident that by the next Conference, considerable progress can be reported. The Board of Governors of the Hebrew Union College have appropriated the sum of $100 for the work, which under the present condition I did not draw upon. It will be available for the work the next year, and I may expect that an additional appropriation will be made. I also hope that some way may be found by which the older volumes of periodicals can be scanned for the purpose outlined.

Adjourned.

Respectfully submitted, G. DEUTSCH, *Chairman.*

Friday Evening, July 5, 1907.

The regular Sabbath Evening Service was read by Rabbi Nathan Krass, and the benediction given by Rabbi Pizer Jacobs.

The Round Table Discussion on the "Most Effective Sermons" was led by Rabbi Moses J. Gries and discussed by Rabbis Schulman, Heller, Harris, Rypins, S. Hirshberg, Salzman, Franklin, Godshaw, Schanfarber, S. Mannheimer, Simon, Grossmann, Sadler, Frisch.

Saturday Morning, July 6, 1907.

The Sabbath Service was conducted by Rabbis Leo Mannheimer, Nathan Gordon and Mayer Messing.

The sermon was preached by Rabbi Marcus Salzman. (*v.* Appendix E.)

The prayer and benediction were given by Rabbi Martin Zielonka.

Saturday Evening.

The Round Table Discussion on "Our Attitude Toward Liberal, Independent and Other Modern Religious Movements," was led by Rabbi Samuel Schulman, and discussed by Rabbis Philipson, F. Cohn, Landman, Chas. S. Levi, Zielonka, Israel Klein, Gries, Rypins, Harris, Aaron, M. Lefkovits, S. Hirshberg.

The Round Table Discussion on "The Most Suggestive Book Read During the Year," was led by Rabbi Abram Simon, and discussed by Rabbis Morgenstern, Deutsch, Heller, A. R. Levy, Philipson, M. Lefkovits, Salzman, Charles S. Levi, Schanfarber, Krass, F. Cohn, Stolz.

Sunday Morning, July 7, 1907.

The meeting was opened with prayer by Rabbi Chas. Freund, of Salt Lake City, Utah.

The Report of the Committee on the Geiger Centenary was submitted by Dr. Deutsch as follows:

REPORT OF THE COMMITTEE ON GEIGER CENTENARY

Your Committee continued at last year's Conference with the view of outlining a more definite plan concerning the publication of a Geiger Memorial Volume by the Central Conference of American Rabbis, in 1910, begs to submit the following:

1. In order to celebrate the Hundredth Anniversary of the birth of Abraham Geiger, one of the great regenerators of Judaism and Jewish Science, which takes place on May 24, 1910, a Geiger Memorial Volume to be published by the Central Conference of American Rabbis, is to appear not later than the end of April, 1910, the manuscript to be furnished not later than December, 1909. The articles are to be written in the English language and the whole work is to be edited by Prof. G. Deutsch, Drs. E. G. Hirsch, David Philipson and K. Kohler, with the assistance of European scholars.

2. The work is to contain approximately 550 pages in octavo, and shall comprise a bibliography of Geiger's writings, his biography and selections from his works, translated into English, the details to be divided by the committee to which have been added Drs. Schulman and Enelow.

Respectfully submitted,

K. KOHLER,
G. DEUTSCH,
D. PHILIPSON,
H. G. ENELOW,
S. SCHULMAN.

The Report was adopted by the Convention.

The following report of the Committee on Systematic Theology was submitted by Rabbi Schulman.

REPORT OF COMMITTEE ON SYSTEMATIC THEOLOGY

The members of the Committee on Systematic Theology, attending this Conference, regret to say that as no meeting of the committee has been called so as to prepare a report they feel that though they are in possession of certain material presented by the Chairman, they cannot submit it for action at this session, in the absence of the Chairman and the majority of the committee.

SAMUEL SCHULMAN,
MAX HELLER,
G. DEUTSCH,
LOUIS GROSSMANN.

The report of the committee was accepted and the committee continued.

Rabbi Philipson was called to the chair.

Rabbi Heller, chairman of the Committee on the President's Message, reported as follows:

REPORT OF COMMITTEE ON PRESIDENT'S MESSAGE

Your Committee on Message of the President, in placing before you for practical realization the various suggestions contained in that excellent paper, begs at the outset to concur in his feeling that our religious situation is one of activity and promise. As champions of liberal Judaism, we emphasize, in the words of the President, that Jewish tradition is something living and growing; while we pay honor to the self-sacrificing loyalty which clings to the inexorable past, we strive to be true to our duty of aligning ourselves with the present. In criticism and self-search we see, with the President, the wholesome proofs of religious earnestness. We are grateful to modern civilization and to our American environment for the freedom of thought and expression in which Judaism is most likely to find unhindered and natural unfoldment.

PARAGRAPH I. We heartily endorse the suggestion that such traditional observances of Jewish home life as can still be invested with religious significance be revivified, and that the Conference continue to apply its energies in the direction of helpful publications along the lines of our Seder Haggadah.

PARAGRAPH II. When the President touched upon the question of our religious schools, the inadequacy of their hours of study, quality of instruction, and limited attendance, the committee feels that he brought a most important subject before the Conference. It suggests that as this subject is within the province of the Committee on Religious Schools, the matter be referred to it with the recommendation that it devise ways and means for a propaganda such as shall bring *all* children of the proper age under the influence of religious instruction.

PARAGRAPH III. We cannot but view with concern the scarcity of young men prepared to devote themselves to the Rabbinate and we feel that the members of the Conference must not remain inactive in the premises, however perplexing and far-reaching the causes of such a dearth may be. We suggest that we, in our capacity as heads of the religious school, seek out fit and promising children and encourage them to prepare themselves for the Rabbinical calling, and that at least once a year the Rabbi devote a sermon to a stirring call for recruits to the ministry.

PARAGRAPH IV. We agree with the President as to the high value of tract literature as propaganda work and strongly urge that the Committee on Tracts arrange its program of work, as soon as possible, so that this literature may begin to appear some time this year. Along this line we look with much favor upon the suggestion of a Scientific Annual, and we recommend that if the incoming Executive Committee is of the opinion that the available funds are sufficient, it set about making the attempt to bring out an Annual along popular scientific lines.

PARAGRAPH V. We also do feel that in the same category of educational needs is a Responsa literature. And we urge the creation of a Standing Com-

mittee on Responsa, under the supervision of the Executive Committee, who shall publish in the Year Book each year their answers to ritual questions propounded to them.

PARAGRAPH VI. The committee feels that it is perhaps premature after having taken part in only two Round Table Conferences to announce the success of this new feature in our Conference programs. Yet, even from the mere beginnings of this experiment, we can see the great possibilities that lie in the informal, free and unhampered discussion of the many problems that beset us, and feeling that it deserves further trial, recommend that the Round Table Conferences form a part of the next year's program.

PARAGRAPH VII. In touching upon the neglect of the religious instruction of defectives, the President has done a service of great importance and has opened for this Conference a field of labor from which we should not withhold our hand any longer. We urge that a committee be established which shall be charged with the duty of promulgating and putting into movement a plan for the religious instruction of the blind, the deaf mute and the feeble-minded of our people, and that if, at any time, persons specially adapted for such work present themselves at any of the theological seminaries for preparation for the ministry, they be encouraged, even though such preparation present great difficulties.

PARAGRAPH VIII. The sick, prisoners and criminals of our faith, too, are, as the President states, not in all places given the religious attention that each of these classes, respectively, needs. We urge that in the larger centers the Rabbis of the city organize and apportion amongst themselves this pastoral duty, and that an effort be made to bring congregations, as well as prosperous charitable institutions, to see their duty to these classes of our people, and where the Rabbis in such cities are, because of the many calls upon their time, unable to do this work, to unite in financially supporting such visitation by an additional Rabbi especially appointed for this purpose.

PARAGRAPH IX. The Conference, in the opinion of the committee, should rejoice that agricultural colonization has progressed to the point where we feel the need for providing religious instruction that shall reach the farmer at regular times. Your committee recommends that, in accordance with your President's suggestion, our Executive Board be empowered to enter into the necessary negotiations with the national bodies which deal with the problems of agricultural colonization.

PARAGRAPH X. The general problem of the estrangement between laborer and church seems to be one, the nature and extent of which, as applying to the Synagogue, have as yet escaped thorough investigation. Your committee proposes, in line with the earnest appeal of the President, that the Executive Committee appoint some member of the Conference who shall take this subject under careful investigation and report at our next convention upon conditions and remedies, so that deliberate and aimful action may be had in the premises.

PARAGRAPH XI. Wisdom demands that in our provisions for the present we pay careful attention to the probable needs of the near future. Our pension fund, the interest of which is even now inadequate to answer requirements, will in a comparatively brief time become ridiculously unequal to the legitimate demands which will be made on it. We believe, with our President, that as wealthy congregations realize the noblesse oblige of providing for the declining years of their spiritual guides it is the sacred duty of organized Judaism and of those who are in a position to give generously, to help us in taking care of those who have devoted their lives to the teachings of Judaism. Wide-reaching appeals should be made in this direction, to strengthen our own fund. This committee suggests that henceforth the undivided interest from our Indigent Ministers' Fund be added annually to that fund.

PARAGRAPH XII. Both in arousing our congregations to their joint duty toward the superannuated or disabled Rabbi and in setting before them other ends which are desirable and timely in our thinking, it is necessary that we place ourselves in direct and effective communication with the congregations themselves. Your committee on President's Message proposes that at the end of each of our conventions an abstract be sent to the congregational boards, each board to receive several copies, detailing such of our actions, expressions of sentiment and appeals as have reference to the work of congregations.

Such an abstract should, in the committee's opinion, embody the President's suggestion as to the propriety of subventioning the salaries of Rabbis in our capitals and university towns where congregations may not have the means for paying adequate salaries, also his reminder as to our indifference and lack of generosity in the matter of promoting antiquarian excavations in lands identified with the Jewish past. In reply to the communication from the National Liberal Immigration League your committee considers that the thanks of this and of every other Jewish organization in this country are specially due to the League for its useful and valuable work and that it is the duty of every Rabbi in this country to assist the League in its work to the full extent of his power.

MAX HELLER, *Chairman*
SAMUEL SCHULMAN
LOUIS GROSS
A. R. LEV
WM. S. F
T. SCHA
G. DEUT
I. AARO
DAVID
H. G.
DAVI

Rabbi Schanfarber moved that the report be received, and the recommendations therein contained be taken up seriatim. Carried.

The Preamble was adopted without discussion.

Paragraph I was unanimously adopted.

Paragraph II was adopted.

Paragraph III was adopted with the amendment that the naming of the particular Sabbath be left to the Executive Committee.

Paragraph IV was adopted.

Paragraph V was again read.

Rabbi Heller—In explanation of this paragraph I would say that last year the idea of publishing Halakot in the Ministers' Handbook did not meet with the approval of the Conference, and it was rather strange that an English critic, in reviewing that action thought the decision regrettable, because there was need for a new Shulhan Aruk, or at least occasional direction to young men. In order to meet this criticism and to supply this need, the committee thought that it would be profitable to have the doubts and difficulties which arise in our modern religious practice submitted to a competent committee, whose careful and deliberate answers to inquiries should be printed in the Year Book.

Rabbi Schulman—As the chairman of the Committee on President's Message saw fit to refer to the comments of the English critic on our decision of last year, I deem it necessary to explain, that there is a distinction between sending out a Ministers' Handbook with Halakot as a new Shulhan Aruk and that which we are about to do if we adopt this paragraph. Our recommendation is that if any of the younger men are in doubt upon a question of practice they should do what has been done from time immemorial in Israel: write to older men and men of learning and experience for an answer, and, of course, they will be guided in their conduct with due deference and reverence for such authority and such information; and as such answers may be valuable, it is thought that they should receive some form of permanence in our Year Book. Moreover, such responsa are in accord with the principle of Reform; they do not become crystalized; they remain traditional. According to my interpretation of Reform, it is impossible for Reform to write a new

Shulhan Aruk; for, it asserts primarily the right of the individual, the liberty of his reason and his conscience, a liberty that should be modified with due reverence for learning, character and position.

President Stolz—It ought to be determined whether this committee is to report to the Conference, and have its decisions discussed here, or whether they shall be printed in the Year Book, without previous reference to the Conference.

Prof. Deutsch—It seems to me quite plain that the responsa shall not be referred to the Conference for action, because these are individual decisions, and no matter how great the learning of the man who makes them, they still remain individual decisions, which do not bind anyone else. What were the responsa of former days? They were not binding laws; they were the records of interesting cases. It seems to me, however, that the Executive Committee should be empowered to edit the responsa, in order to keep out matter which may not be necessary for publication.

Rabbi Heller—If you are satisfied, I will amend to this effect: We urge the creation of a standing committee on responsa, who shall publish their answers in the Year Book, under the revision of the Executive Committee.

They are simply to report what they have done, and not that they have taken final action. They are not to report to the Conference, but to the Executive Committee; and the Executive Committee is to decide upon that which is to be printed.

President Stolz—My judgment would be that everything the Executive Committee does, must be brought to the attention of the Conference.

Rabbi Morgenstern—When last year I suggested that the responsa be preserved I had in mind not only to help the embarrassments of the younger Rabbis, but I also felt that the preservation of these questions and answers would be of considerable value for the scholar. It would help to determine the psychology of Reform Judaism, and would give the historian an insight into the religious culture of the day.

Rabbi Gries—If the responsa are printed in the Year Book what

is the objection to the report of the committee being discussed when it is presented to the Conference?

Chairman Philipson—Simply this: If the Conference were to act on these responsa and make it an action of the Conference, it might look like the offering of a new Shulhan Aruk. If they are simply the responsa of an individual, or of a committee of three, they remain an individual matter.

Rabbi Gries—That is the very point I had in mind. If the report of the committee be presented to the Conference, differences of opinion might be expressed from the floor which would clarify the subject. Moreover, the printed report might not express the sentiment of the whole Conference. It is quite possible that the committee would render a decision on some subject with which the majority would not agree.

Chairman Philipson—When these responsa are printed, they will simply be the answers of the individuals forming the committee.

Rabbi Kahn—I think it desirable to have these subjects discussed, and they might well be made the topic of a Round Table Discussion without putting the Conference's stamp of approval upon any particular decision.

Chairman Philipson—The Executive Committee will bear this suggestion in mind.

Paragraph V as amended was put to a vote, and adopted unanimously.

Paragraph VI was then read.

Rabbi C. S. Levi—Might I suggest that where questions concerning the private relations between Rabbi and congregation are discussed, these Round Table discussions be held in executive session. One of our discussions should never have been held before the public at large.

Paragraph VI was adopted by a unanimous vote.

Paragraph VII was then read.

President Stolz read a letter from Samuel Cohn, a deaf mute of Washington, requesting that some provision be made in the Hebrew Union College for preparing deaf mutes for the Jewish ministry.

Rabbi Simon—To further this object, was really one of the pur-

poses of my coming to Frankfort. This is a young man of rare promise. He is able to read Hebrew and is eager to go to the Hebrew Union College, because he is insistent that Judaism must be Reform and not Orthodox. I believe it is our duty to encourage this young man in the realization of his ambition.

Paragraph VII was voted on and carried.

President Stolz—I would suggest that our secretary send a letter to the Board of Governors informing them of the action just taken.

Rabbi Philipson—I will make it my personal matter to present the subject at a meeting of the Board.

Paragraphs VIII, IX, X were adopted separately without debate.

Paragraph XI was, on motion of Rabbi Gries, referred to the Executive Committee to report to the next Conference.

Paragraph XII was, on motion of Rabbi Franklin, amended so that an abstract of the proceedings be sent out to the congregations before Rosh Hashanah.

Rabbi A. R. Levy addressed the Conference by special request on the question of agriculture among the Jews.

Rabbi C. S. Levi—Before the report as a whole is adopted, I move that we adopt by a rising vote that part of the report referring to the splendid services President Stolz has rendered the Conference during the past two years.

A unanimous rising vote was had. The report was then adopted as a whole.

Rabbi Louis Grossmann read the following report of the Committee on Religious Schools:

REPORT OF COMMITTEE ON RELIGIOUS SCHOOLS

This Committee on Religious Schools was appointed at the last session of the Conference, but its duties were not defined. The subject which had been referred to it is, however, of great importance and there may be an advantage in this absence of precise instructions to the committee. It implies that the subject of religious education had best be taken up afresh in the face of the conditions which obtain in the Sabbath schools of our country. For, despite all the work that is being done and despite the good intentions of every superintendent of a Sabbath school, each one feels that the Sabbath school is far from what it should be. The average plan of the studies is conventional rather than carefully thought out, the average teacher is insufficiently trained and there is lack of clearness in theory and practice. This committee has no authority other than to recommend and advise and it must restrict itself to

suggestion. There may be some interest in the experiments which the local Sabbath schools represent and the committee would render a service in summarizing from these what is the prevailing sense on the subject. But, after all, comparative study would bring out the fact that, besides the absence of unanimity and co-operation as to methods, there is also a lack of agreement as to educational principles. But it is these which we must first secure, if any method of teaching is to have any value. This Conference has put itself on record with regard to doctrinal subjects of various kinds, the bearing of which on the life of the Jewish people of this country is more or less remote, but it has not yet declared itself on the subject of education. This subject, however, is significant, and every one of us concedes that it is insistent. Perhaps it is the one subject of all Rabbinical subjects in which the people at large have an interest as much as we and make a peremptory demand upon us. It will be sufficient for this committee for the present if it will register what is being conscientiously attempted by the Rabbis on the one hand, and what, on the other, is required and demanded by the Jewish communities, considering the character of secular education in this country.

In the first place, it should be observed that the matter of religious training is anomalous amongst us Jews of to-day. Formerly it was all of Judaism, to-day it is an adjunct to general education. I shall not speak of its stepfatherly treatment which may have other causes and other reasons. The fact is that the current form of religious education among us is not logically nor historically Jewish. It presents at its best, and surely at its worst, something alien to our traditions. Formerly Jewish life and that form of Jewish morality which formal ethics cannot quite equal, crystallized around the Jewish soul within us, and training involved the whole of life and permeated all of it. But we have relegated religious training to a mere department of education, and that a subsidiary one, and we consent to letting the Judaism of the next generation, so far as our conscious effort goes, be an accomplishment, on the level of other accomplishments, and often in impotent competition with them. We must realize that we sin against our future, a sin for which there can be no atonement, for the results of the neglect are irrevocable. Aside from the Jewish aspect of the matter there is also the pedagogic. And the pedagogic point of view is clear. It says the child's educational life, its general culture and its religious culture must be unified. It will not do to expose the child's soul to influences that are not of the same tone. What goes into the little life builds up its character, and this business of organizing or constructing child-life is not to be left to haphazard agencies. Religion is such a unifying influence and we feel Judaism is the most natural and the most organizing. In this sense, and it is a fundamental sense, the advocates of parochial schools are on pedagogic ground more so than we are. The science of education says religion is not merely a part of the developing life, it pervades it and the distinction between secular and sacred is made by theology, but not by religion or by the teacher. We ought not cast reflection on the public educational system of

this country, but it is undeniable that the tearing of the child's soul into two, into public school life and into Sunday school life, is violence. I do not wish to be understood as if I pleaded for that attitude in this matter which makes religion sprawl over every subject that is taught on the outside, nor for that attitude which believes that by reading the Bible we do something adequate to religious training. But I mean in the most exacting sense which the science of teaching alone has a right to assert in this matter (for, after all, the subject is one of pedagogy and not of theology), that, so far as we can, we must admit the conditions under which we are now working are unpedagogic and we must endeavor to build a bridge between the two schools, the public and the Sabbath school, in which the character of the children is being moulded. I ask for this—that the superintendents of the Sabbath schools keep abreast with what is being done for their pupils in the daily schools, and I justify my request by the fact that the child develops normally and healthfully, in the matter of religion, and in character, which is about the same thing, when its educational experiences are of one piece. Judaism can afford to co-operate with every aim of public school instruction, and it has in this not merely an ally but another self.

Let us see what would result from co-operation of public and Sabbath schools. In the first place, merely from the point of view of expediency, the teacher, by employing methods of class organization and discipline, would be relieved of much of that difficulty, which, I believe, is largely due to the fact that the children, accustomed to a certain form of discipline, associate authority with it. Much of the notorious laxity in Jewish Sabbath schools is not always to be charged to Sabbath school teachers nor to a natural want of piety in childhood, a charge which is absolutely untrue. The easy-going spirit of Sunday school pupils has its explanation largely in the fact that the Sunday school teacher follows a kind of discipline which the public school does not follow and the pupils appraise the one they defer to all the week through as absolute through the force of habit, and regard the other as strange and accordingly the lesser. My experience shows that those are the most successful teachers, morally the most helpful, even if only as class-disciplinarians, who govern children in the religious school as the children are accustomed to be governed in the public school. To be sure, the discipline of the public school must be sane and not oppressive, but fortunately most schools in the United States are good in this respect and a Sabbath school teacher is safe in adopting the methods they pursue.

Again, going beyond mere expediency, into the subject of pedagogy, it is of the utmost importance for the teacher of religion that he know his pupils. He must know their child-interests, he must know what mental and moral equipment they bring along. While he is teaching he is counting on their apperceptions, and a teacher who does not is doing futile work. It is the duty of the religious teacher to keep himself informed as to what his pupils are doing in the public school and what they learn there, what mental and moral

traits they develop or acquire there. The teacher should go beyond this even, and keep himself informed as to the specific work his pupils are doing. In a very definite sense, public school training is character-training, and every subject has a bearing upon the growing individuality. The ultimate purpose of teaching is not only to give information, but also to sharpen the senses so that the child may use these intelligently for right ends. Some parents still fail to appreciate the spirit of what teachers are doing for the children, and it may be that some teachers even fail to look more deeply into the ideals of teaching. But if they realized that the modern aim of education is the formation of character, they would realize that they have an aid in the public school for the religious work they have in mind.

The parallelism of public school and Sabbath school instruction is important for other reasons also. Expediency which lies in the use of the same kind of discipline may reduce difficulties which have hampered Sabbath school work, but after all discipline should not be a mere device, it should grow out of interest. Interest arises when the child faces work it can do and can go at this work with freedom and can express its character in doing it. Where there is no interest, disciplinary contrivances force it to fail. The discipline of the public school is not a sort of police. If it were, the educational results would be demoralizing. Right conduct, even in children, must come voluntarily by reason of a genuine interest and a fresh love of work. The right teacher evokes interest not by his frown or his smile, but by the character of instruction. The subject must engage the soul, and the checks on moods the child will supply himself, if it is real. This is indeed, the kind of moral condition which it is the duty of the teacher to establish in the young soul. The boy and the girl must acquire a power of self-control and self-inhibition, so that the teachers' interference shall be unnecessary. I fear that there are many teachers who sin grievously against this natural law of education. They command, they prohibit, and their teachers' prestige and authority tyrannize and thus they take from the child the moral independence without which there can be no character. The best class is not the class in which the teacher is busiest, but in which the pupils are busiest. The moral results of teaching are not when the pupils wait upon the teacher's orders, but those when the pupils work by their own initiative. The new educational spirit of our public school system has made one marked educational achievement. Teaching has turned from instruction to training. The principle is that education assists in growth of personality and the subjects taught are helps toward that growth. In a very definite sense that is the function of the religious school, whereas the public school is serious, and the child scents that seriousness; the Sabbath school is vague in purpose. But vagueness and lack of definite aim are sources of demoralization for the teacher and also for the pupils who are quick to feel that flaw.

The organization of the work and keeping it well in hand has not only a technical bearing on the educational work, it has also a moral one. For where

there is no unity in the things taught there will be no unity established in the pupil. We must guard the young character against mental and moral dissipation. Where the subjects taught have no connection with one another, where these tear apart the pupil's interest into various directions, where there is no pedagogic center, as it were, there can be no organizing influence, nothing integral can be established. The essential requisite for the religious life, as for moral conduct is personality, an ego which is central, a consciousness which presides over the experiences and a power which draws them into the inner being and works them over. Every one must form his own rules of life or at least form habits of conduct so that they dominate his life. We are conscious of them, and their power is subtle, but they come out of the whole of our life. Now it is one of the bad traditions of our Sabbath school that we teach subjects without connecting them. We teach them for no other reason than because they happen to have something to do with either Jews or Judaism. There is a running to and fro through things Jewish and Hebrew and History and Catechism without a measure for them. We know only how much grown people are fairly expected to know and how much children can learn in a given space of time. What, for instance, has the list of the festivals and the date on which they occur to do with the child's growth in morality or his conviction of Judiasm? There is a confusion in the construction of the curriculum of the Sabbath school that amazes one who is accustomed to the logical plan of the daily school. There every subject connects with every other, so that even the subordinate and formal acquirements, like reading or needlework, are accounted for on grounds of the real aims of education and training. The root of the evil lies, to be sure, in that antiquated notion that stuffs pupils with information. But it is time that we get rid of this notion which the public schools have long flung aside, the notion, namely, that knowing has anything to do with becoming. Midway between knowing and becoming is the being interested. And interest, the free exercise to satisfy healthy mental and moral need, is the only guarantee of real knowledge and real growth. For as long as we do not provide opportunities for interest and as long as we are satisfied that the pupil receives something and we do not concern ourselves whether, having received something, he goes on with that, working it over or rather working it into his soul; for as long as not only the teacher but also the pupil stands outside the whole matter, as it were, we are encouraging inattentiveness and indifference; but there is nothing more incongruous with Sabbath school work than this, or so obviously the very thing the school should avoid.

The final plea for establishing an intimate relation between the Sabbath school and the public school is based on the fact that the splitting of life, the educational life of the child, has done harm to it. We break up the week, even of the adult, our interests, our ways of looking at work and life, as one part wholly secular and the other part wholly sacred, without a bridge between them. The week begins abruptly with business and the Sabbath brings a de-

preciation of it. So children are given, if not explicitly, at least by implication, false notions as to what is moral and as to where the region is of the moral and religious life. Their secular education is supposed to have a real and practical value, but not their religious schooling. Religion, Judaism according to current practice in our congregational school, is a refinement, an accessory refinement; it has no necessary part in children's careers, it is something additional to, gratuitously additional to their public school education, which the parents tolerate, for no proven reason. I need not here go to the trouble of proving that religion is the most practical interest of men, and that Judaism is, as we see it in the light of reason and by the evidence of our history, the most necessary influence in every well-regulated life. But having so self-evident a fact to bring home to the parents, why do we allow an irreligious and an un-Jewish notion to slip into the minds of Jewish children? But that we do as long as we let them get false educational values. We Jews can best afford to lead in a reform in this matter. In fact, we Jews must not delay a moment, whatever other denominations may do, to disabuse ourselves of the current mistake. I regard it as the cause of that indifference to things Jewish, which we so often complain of. It is high time that Reform, that much abused word among us, be interpreted as a campaign against alien notions and feelings which have slipped in among Jews unnoticed and are disrupting our traditional ways of doing things, not so much for ourselves as for coming generations. This Reform is difficult, but in the face of subtle dangers which are patent enough to anyone who observes the present Jewish life, we have ample reason to agree and we can meet the difficulties together. This Educational Reform is also more promising, for it goes to the root of things, for pedagogic activities are constructive. Greater than all dangers are the dangers that come from the de-Judaizing influences which are constant and all about us. But if the environing influences in so much of our Jewish thought and life are to be feared, our fear must be the greater when, as we know, they insinuate themselves into religious training, the basal interest we have on which the genius and the future of our Jewish life depends. It is unfortunate enough that we, teachers of a classic faith and sponsors for the mother of religions, are reduced to the pittance of a few hours, once a week, and find it hard to secure the tolerance of the parents. But it is still more regrettable that we teachers ourselves may be blamed for the apathy. We have allowed religious training to be restricted to mere Sunday school routine, to be subordinated and put out of all relations with all other domestic and child-life. Religious culture is as the culmination of education, but it is now as a church-exercise, as Christians conceive it, and that is our fault.

The following theses are submitted: The purpose of the Jewish Sabbath school is to secure the continuity of the Jewish life.

1. To train the young into the Jewish mode of living.
2. To give information as to Jews and Judaism.

The aim of all religious educational effort, however, is to make religious; the public schools to discipline character.

The distinctive function of the Sabbath school is to afford a specifically Jewish influence.

Secular education, accordingly, is complemented by Sabbath school teaching. It follows that there must be a distinction between public-school and religious-school work. That is, the curriculum of the religious-school must be in adjustment with that of the public-school.

There must be unity in the school-life of the child. Otherwise there is maladjustment.

It is absolutely necessary that Sabbath school work should go parallel with public school work. That is, in other words, the Sabbath school plan (its curriculum, class gradations and the rest) must be on lines of the plan of the public school.

By this there will come unity into the child-life and into the child-work, and the educational influence. This unity is inevitably needed, if there is to be a healthy growth of the child-character.

It is recommended to all the Sabbath schools in the Jewish communities of the country that they be adjusted, as to plan of studies and class arrangement, to their respective public school systems.

1. Because it is pedagogically right that the school life of the children be of one piece, not divided as heretofore into two disparate parts, which, because they were not harmonized, caused confusion in the child-mind and conflict (and often irrelevancy) in the teacher's efforts.

2. Because by this unification, the Sabbath schools will be given a positive position and a definite work. The teachers will have more precision and the pupils will see that the religious part of their education is a real part of their general education and not, as till now, an unrelated appendix.

3. It will be helpful in the organization and in the maintenance of the Sabbath school, which has been amateurish and had no sure hold.

This co-operation is to be entirely pedagogic, of course. But it is meant that the arrangement of studies and of organization shall be similar to those of the public school.

And also this is meant that the parallelism shall go into the assignment of work for the respective classes. If there is any logic that determines the assignment of subjects in the public school (and there is such avowedly, or else public school training would be as ineffectual as it would be disordered), then the same logic of classified studies must hold for the Sabbath school.

It is as possible to assign studies to each class of the Sabbath school, in accordance with educational aims, as it is to assign the secular studies in the secular school.

If religious education is to effect anything it is to effect this, that the pupils shall regard all of life as equally sacred. But the division of their school life into two distinctive parts has contributed toward keeping up the

demoralizing notion that one part of training is profane and one part sacred (and that part, by the way, as of minor significance). By bringing the two school departments into intimacy, much will be gained to benefit both. It will bring about a reconciliation, such as we have not had before.

We have, till to-day, allowed (by tolerating the two-fold schooling) the child to believe, at any rate to feel, that there are two standards of life, the one of the secular school and the other of the Sabbath school. But that demoralizes. Whatever other religions may maintain, we Jews can afford to ally ourselves with the whole of culture. In fact, we cannot afford to let the un-Jewish notion slip into Jewish childhood that we have something to find fault with in school culture and that Judaism is not altogether on the side of the freest education. Our Jewish Sabbath schools are not a corrective of public school secularism. We do not pretend to give to our children something as an antidote of profane influences of the school. The Jewish Sabbath school endorses the work of the public school and believes it is a sane and helpful and essential agency of child-culture and accepts it as legitimate and forceful to build up characters. But it adds what Jews believe is equally upbuilding in the soul of the child, the spiritual things, namely, which make Jews strong under stress and keep them pure under the influences of the world. The Jewish Sabbath school is not meant to compete with the public school nor to contradict it. It has for its object to supply what, in the nature of the circumstances, the public school cannot supply, the specific things of Jewish life. We accept what secular education furnishes to the children and we go beyond it.

It is the duty of this committee to present to the Jewish public the following:

What does the public school do for the training of character, and what should the Jewish Sabbath school do, on lines of the general child development the public schools build up, for the specifically Jewish ingredient of character? Or does the Jewish Sabbath school have nothing else to do but to give information as to Jewish history, Jewish beliefs, and the like, without caring whether the information is transformed into something of Jewish soul-life?

It is the duty of this committee to supply a curriculum on the basis of the principle that the two departments of school training (the secular and the sacred) are one. That these work into one another and that at no point, from the lowest class to the highest, are they, in spirit and in pedagogic method, different from the other side of the child-education. The Sabbath school curriculum must be worked out, from this point of view of adjustment.

And this point of view, that the two agencies are identical, makes the working out of the Sabbath school curriculum easier than it has ever been. And it will be more logical and, not least among the advantages, it will be more practicable. We shall be able also to acquire the public teachers, whose presence in our Jewish schools will bring about not merely a reform of educa-

tional thought and practice, but also a kind of teacher's authority and professional conscience which Jewish communities will value.

This committee might subdivide itself into several working bodies, for the investigation of matters of special scope, such as

1. The Course of Study of the Sabbath school, and the relation of that to the Course of Study of the Public School. Keeping in mind the results aimed at, rather than the kind of subjects involved. (From a certain point of view, it is not improbable that the technical efforts involved in acquiring Hebrew, have a moral bearing, such as effort, attentiveness, concentration and, last but not least, the sense that the language is sacred.) Surely, the subjects of the religious-school curriculum have warrant that they bear upon character-development. The standard of choice of the subjects for a Sabbath-school curriculum is not their theological prestige, but their pedagogic utility. A subject is taught in the Sabbath school, not because it stands high in the scale of Jewish philosophy or Jewish theology, in the order of the articles of faith, but it has its position as a means for training children by what it does for the establishment of right motives and right will-power and right interests in the child.

This course of study should be so constructed, as to be applicable to all the Jewish communities where there is also public school education. Of course, that really means all Jewish communities, and it includes also such places as are too small to support an elaborate Jewish school. These can arrange for the supplemental work, on lines of the arrangement which the local secular school has. A one-room school, for instance, in the country, can have its parallel in a one-room Jewish school, similarly organized. This course of study would be national, grounded upon the national institution of our public school system.

The pedagogic standard for the construction of the course of study as here urged, as over against the theologic, which has been in vogue heretofore, is necessary.

1. Because this standard lies logically in the nature of the educational aim.

2. Because it will, for the first time in the recent history of Jewish teaching, get us out of the campaign of reform-orthodoxy, which has been unfortunate in the development of Jewish school efforts. It will shift the center away from theology and put it where it should be and where alone it is safe, into the field of the science of education. This is a reform which is opportune, for the bulk of the child population of our Sabbath schools is of orthodox origin and the work we have been doing has been hybrid, half out of incompetence how to construct, and half out of fear lest we offend parents.

We have a great responsibility, we teachers more than anybody else, with regard to the new Judiasm which is growing up under our eyes. If we really believe that school work accomplishes things, then we must put conscience and the best of forethought and, finally, the most efficient professional judg-

ment in our school effort. It will be our schools which will bring the New Judaism, or it will not come at all.

But the present generation is a product of the public schools as well, and the children we deal with now are susceptible to educational handling, as no other new generation in Judaism ever has been. We have a great opportunity to harmonize differences and to ingrain our Judaism with the American life, and we must make the best of it.

The course of study should be elaborated, so as to constitute an articulated plan of work for all the classes.

It should be, as in the nature of its adjustment to public school education it well can be, national.

The lessons might be worked out in full, for a season or two, so as to educate public opinion and to assist our present untrained teachers. They should be distributed for use in all the Sabbath schools of the communities we can reach through our membership (of the Conference) and through propaganda.

For the time being it would be best to forego the use of some of existing text-books, which are out of relation with the educational life of the children and have been worked out without much regard to pedagogic law.

It is not the material which our teachers require from a text-book, as the method of teaching. The lessons should supply methodically constructed unities of teaching, according to grade. The simultaneous use of such national lessons in all parts of the country is a logical attendant on the spirit which induced the introduction of a Union Prayer Book, and would go far toward producing a generation of American Jews with like convictions and congenial sympathies.

It is better to put up with a badly trained teacher, provided he has a well-advised lesson scheme in his hand, than with a good teacher who is hampered and restricted with a disconcerting text-book. The National Lessons are not to be merely a new text-book to compete with existing books of which we have already an embarrassing abundance, but they are to give what none of them give, method, pedagogic method, the method which has proven effective in general education, and which our children are now being trained in by their all around school life.

This plan of adjustment of religious education to general education, involves a re-valuation of the subjects which have been the subjects of instruction in the Sabbath schools.

1. Jewish Morals. What differentiates them from the moral teachings pupils get, though only incidentally, in the public schools? Or are they the same? If they are the same, how do we justify our teaching of them, since it would be duplication? Are Jewish morals other, more distinctly religious, ("holy shall ye be, for holy am I, the Lord, your God")? Then the method of teaching them must be provided for.

Shall they be taught in the abstract (is abstract teaching pedagogically

defensible?) or shall they be brought home to the child by implications in the Lessons?

2. Jewish Catechism. It is abstract, often it is abstruse (to the child mind). Shall it be taught in the usual manner, by question and answer? Is that catechetic form effective? Is it not artificial? It is at any rate, of alien origin. How shall the principles of our faith be fixed in the character of the child?

Is it right that the child remain without "catechism" for a number of years and gets it after his thirteenth year in bulk?

Is "catechism" a matter of belief, or a matter of character?

If so, is it safe to make the distinction?

The whole subject of the catechism in schools should be re-opened, from the point of view of pedagogy.

3. Hebrew. What is its *educational* point? What contribution does it make to the religious training, to the religious development, to the training of the character? Do we teach a subject for its development later on, or do we teach it for what training it gives to the child now? Apply this principle to Hebrew.

4. The worship. Is it teachable?

Do children have the worshipful sense?

If they have it, is it of the same kind as adults have?

What is the point of ritualism for children? What is it under conditions of Reformed Judaism?

What is school service? Is it a school exercise? May we regard school service by children as a natural expression of child religiousness?

What about children's prayerbooks? Should they be the same as those of adults? If not, what is a child-book of prayer?

Do children pray, if they do at all pray, as adults do, apart or in common?

Does the prayer book, such as the Union Prayer Book, which was arranged with respect to adult religiousness, respond to the need and the kind of child piety?

Have we a defensible child service book, and what is the character of such a one? What is the pedagogy involved in children's devotions?

What contributions do children's services make on their growth in religion? These are questions which require investigation.

5. Festivals and what educational point have they? For grown people a festival has a religious import, a symbolism and the like. What do festivals signify to children? Or, rather, what pedagogic point or aim have they? Is dismissal of the school a right form of recognition of a festival? Does that make the content of the festival enter children's lives? What shall be done, in view of the notorious disregard of festivals by adults, for the children with regard to these?

6. What about the Sabbath? Is it being used educationally? And what is the educational force of the Sabbath for children?

Has the moral side of the Sabbath principle been used by teachers? And how shall it be used in the school?

Music. What is its educational function in the Sabbath school? We require Jewish music, or is that Jewish music that has at least the sanction of use in the Jewish community, in the synagogue?

Children's Hymnbooks. What is the relation of these to the service books and to the public worship? Are they introductions, as it were, to the synagogue worship? Or have they an educational aim of their own? Are hymns to be chosen at random, as they are in the average school, or should they have a bearing on the lesson?

Should the singing be done only in the children's hour of worship, or have the hymns also a place in the lesson of the class? A sort of clinching of the lesson. Or can they not be employed as a means of evoking a suitable temper, at any time, during the lesson hour?

7. What about confirmation? Is it a school graduation? Is it a "confession?" Is it to be determined by the grade of the pupil, or shall we not regard this epochal fact of growth of puberty, and this crisis, in which the individual needs the re-enforcement of religion?

What shall the boy and girl then be taught, and how? Is the criterion of the course of study for confirmands, their belief in later years or their present need for soul-development? What is actually, in all fairness, expected from a confirmand? Is it not, indeed, truer and more in keeping with our duty as teachers, to cease to expect from pupils, but to let the educational rule assert itself that pupils may expect we do things for them? What do we do for confirmands by which their religious life means something to them other than it did before? Which do we need more, the confirmation ceremony or the educational or training influence?

We need a confirmation course of study and also, even more, a statement of the pedagogic aim in the instruction of these youths.

Confirmation is still too much ritualistic and not enough educational.

8. The organization of the Sabbath school.

Large congregations (and communities) can have professional and paid teachers. But smaller communities must content themselves with volunteers.

Congregations are not yet convinced that Sabbath school teaching is worth its pay. This prevents the establishment of the profession of Sabbath school teaching. Some day we shall utilize the surplus production of the Hebrew Union College for this profession.

What are the congregational laws affecting Sabbath schools? What is the constitution of Sabbath school boards? What is the average appropriation for Sabbath school work in comparison with other items of congregational expense? What is the present status of Sabbath school teachers? What is its present personnel? Which are preferable from the point of view of the educational results, men or women? Or is mere "discipline" to determine this? If so, we have no clear conception of educational standards.

The Rabbi and his function as a superintendent. Have the duties of a superintendent been defined?

9. The teacher. What are his requisities? As a teacher of religion. As a Jew. A Manual of Religious Instruction, for teachers' use. We need that as to Pedagogic Methods.

Teachers' meetings. A guide for these.

Text books. Teachers should write them, not theologians.

A children's Sabbath school Magazine, edited with pedagogic instinct. That we hope to have soon. A Sabbath school teachers' magazine, for the development of the science and art of religious instruction for the exchange of thought and plans, and experiences of teachers. That, too, we may get. Sabbath school libraries, with the single aim to supply reading of a Jewish kind, to pupils and to teachers.

These to bridge over family life and Sabbath school life, to make the connection between these.

The Committee on Religious Education recommends that this Conference instruct the Committee on Religious Education, to be appointed for the coming year, to submit a curriculum of Sabbath school instruction for consideration at the next session; that this committee be empowered to invite the co-operation of members of this Conference, and to assign them special subjects for investigation for this purpose, and to submit the results to every member of the Conference, at least four weeks before the meeting in July, 1908.

(Signed)

LOUIS GROSSMANN,
Chairman.
MAURICE HARRIS,
MONTAGUE N. A. COHEN,
JACOB MIELZINER,
MOSES J. GRIES,
LEO. MANNHEIMER.

Rabbi Montague N. A. Cohen read a paper on the Religious Influences of Childhood upon Adolescence. (*v.* Appendix F.)

Rabbi Godshaw—I wish to express my sympathy with the views just expressed. However, I would like to know whether this Conference will take up the practical subject of reaching and holding adolescents, or will content itself with merely discussing the academic side of the question. We know the influence of ceremony in religion. I hope that this Conference will adopt some means and prepare some material of a uniform type for confirmation classes.

Rabbi Frisch—I just wish to tell you of a little conference of Sabbath School teachers and superintendents we had in the least ad-

vertised state of the union, Arkansas. We in our innocence there, and in our naive way got up a little conference. We for a long time felt the need of a little enthusiasm, and of the kind of enthusiasm you can get at a convention, to help the teachers along. And so we called a convention of all the Sabbath school teachers and superintendents of the state of Arkansas. We met and discussed Sabbath school methods, and papers were presented. We had exhibits, old testament models and such other things, and it was a revelation to us to learn with what enthusiasm the teachers went back home, each one preparing to carry on the work on an entirely different line. The teachers were anxious to study, although they were unpaid teachers, most of them. As far as I know it is the first time that such a thing has been tried.

Rabbi Franklin—I am quite sure I voice the sentiments of all the members when I say I have heartily enjoyed and have been inspired by the paper of the morning. There is, however, one point on which I may be on the unpopular side in regard to Sabbath school work, and that is as to the age of confirmation. There are some who believe there are not two sides to this question. I for one, however, am convinced from my own experience in the work that there are two sides, and that while there may be many things to be urged in favor of the fifteen or sixteen years' age for confirmation, there are quite as many things to be said on the other side of the question. At the age of fifteen or sixteen, a child, and notably a girl, is in that period of self-consciousness which does not make her receptive of the very truth that we want to impress by the confirmation ceremony. And the very evil that is to be counteracted by the later confirmation may be done in this way as it is done in some Sabbath schools, that the confirmation shall not be the climax of the religious instruction of the child, but that in very truth it shall be the beginning of a series of serious steps with the child. Some say it is impossible to hold the interest of the growing girl or the growing boy at that time. I can only speak from my own experience when I say that in the Sabbath school in my city, the children are kept beyond that age, even to the age of 19 or 20, as integral parts of the Sabbath School.

Rabbi Heller—I am very glad to find I was mistaken in thinking

I stood alone in feeling certain that the age of 13 or 14 is the proper age of confirmation. The subject is such a large one and difficult one that for the two minutes I have to talk I am going to limit myself simply to enumerating the many arguments that favor the early age. First. The age of 13 or 14 is the last age in which you can teach in the same class the rich man's child that still goes to school, and the poor man's child that has to work; for they cannot attend week-day instruction in the evening after dark. It is the last age that stands between childhood and adolescence, and therefore that age of receptiveness on which the speaker laid stress. Furthermore, when the speaker talks of the time of making the child understand and feel, he forgets, it seems to me, that first of all, there is no test, and there can be no test whatsoever for religious maturity, and we had better at once drop all effort for a test. And secondly, if there is such a test, it is not a test of knowledge. For my part, I would go to such an extent that I would confirm a child, that has almost a weak mind, because I feel that I wish to produce a lasting religious impression at the proper moment upon that child, and I know he will never entirely grasp the extent of these ideals. In my community, in which co-education does not exist, I find that 13 or 14 is the last age at which a girl and boy feel they are still of the same age. After those years, the girl feels that she is a great deal older than the boy; and the reason I put forward this point is because one very great benefit of confirmation instruction is the intimate association of the children that are thrown together for two or three hours each week for confirmation instruction, and the fact that the memory of this association remains with them for their lives and makes them feel that they belong together.

The further discussion of this paper was postponed until the next session.

Adjourned.

Sunday Evening.

A stereopticon lecture, "Judaism of the Nineteenth Century," was given by Prof. Deutsch. (*v.* pp. 75-79.)

The Round Table discussion on "Trial Sermons" was led by Rabbi Witt and discussed by Rabbis Philipson, W. S. Friedman, J. Morgenstern, A. R. Levy, Joseph Rauch, and S. Schulman.

Monday Morning, July 8, 1907.

The Convention was opened with prayer by Rabbi Joseph H. Stolz, of Quincy, Ill.

Rabbi M. H. Harris, Chairman, read the following report of the Committee on Resolutions:

COMMITTEE ON RESOLUTIONS.

Your committee in two sessions gave careful consideration to the varied projects presented.

Four resolutions came from Dr. Felsenthal. Your committee finds that these are really opinions on subjects on the Conference program. While it is not customary to recognize opinions by correspondence, nevertheless your committee moves that as a tribute to this Nestor in our midst we publish his resolutions as his contributions to our discussion—three in connection with the Zionist round table, and one in connection with the Scripture reading.

Three resolutions relate to publications. (*a*) The committee approves the issuing of a cheap English translation of the Old Testament, with maps, and recommends that the Executive Committee enter into negotiations with the publishers of the Revised Version of the Bible. (*b*) It strongly recommends an endorsement of the "Sabbath School Journal," to be projected by the U. of A. H. C., and asks the Rabbis to encourage its adoption and circulation in the congregations under their charge. (*c*) The committee does not consider the demands sufficient to justify the publication of supplementary Friday evening services.

There were two resolutions in connection with scholarship. (*a*) It endorses the proposition to use all efforts to make the Hebrew Union College Library the standard Jewish Library of our country. (*b*) The committee concurs in the resolution that in consideration of the brilliant scholarship and unselfish devotion to Jewish learning of Mr. A. B. Ehrlich, of New York City, Conference vote the sum of two hundred dollars to Mr. Ehrlich for his forthcoming publication of four volumes of commentaries on the Bible; that fifty dollars be remitted on the publication of each volume, and that he give the Conference a number of copies for the money thus voted.

Two resolutions touched theological questions. The committee recom-

mends that the question of intermarriage be made the subject of a paper for presentation at the next Conference. Secondly, that, in view of the disparity between some of the Mosaic and Rabbinical marriage laws, on the one hand, and the theories, laws and practices prevalent in our country, a committee (of five) be appointed to prepare a complete review and comparison of the same with the special purpose in view to guide the reform Rabbi in his religious and civic practices.

Three resolutions touched practical issues. (*a*) The committee recommends that the matter of Pulpit Bureau on vacancies be assigned to a committee of five, to report at the next Conference. (*b*) Your committee does not recommend the postponement of our annual meeting to the second week of July. (*c*) The matter of a Pension Fund by compulsory taxation did not appeal favorably to your committee.

Lastly, the communication from the Philadelphia section of the Council of Jewish Women was referred to the corresponding secretary to answer.

Respectfully submitted,

MAURICE HARRIS, *Chairman.*
LEO M. FRANKLIN,
LEO. MANNHEIMER,
JACOB H. KAPLAN,
ABRAM SIMON,
WILLIAM H. GREENBERG,
I. L. RYPINS,
M. LEFKOVITS,
LOUIS WOLSEY,
WILLIAM FINESCHREIBER,
MENDEL SILBER,
NATHAN KRASS,

ADDENDA.

The following resolutions were handed us too late for consideration:

(*a*) The resolution on pulpit candidates presents provisions already cov ered by the resolution on Pulpit Bureau.

(*b*) A request to be made of the Board of Governors of the Hebrew Union College to appropriate a sum to defray the expenses of its professors attending the Conference.

(*c*) That the executive committee be empowered to invite specialists on subjects of concern to the Rabbinate to present scientific papers to the Conference.

Rabbi Heller—You are probably aware there is a pamphlet published by Wertheimer & Co., which contains changes in the Revised Version proposed by the English Rabbis. It might be well to secure

permission from the publishers to embody these changes in order to make it as nearly as possible the Jewish Bible.

Rabbi Friedman—That would mean a change of plates, which is an expensive proposition.

Rabbi Philipson—Only those plates on which corrections are to be made would need to be changed, and that would not entail a large expense, as the changes would not be very many. With these amendments we could make it an edition printed especially for the Central Conference of American Rabbis.

Rabbi Kaplan—This would still be unsatisfactory, because the books are not arranged according to the Massoretic order.

Rabbi Philipson—That also could be arranged for.

Rabbi Newfield—It would be a serious mistake if we authorized any publication in the name of the Central Conference of American Rabbis to which we cannot lend our full approval, when it goes forth into our Sabbath schools and homes.

Rabbi Aaron—We need a cheap and acceptable edition of the Bible and I move that the whole matter be referred to the Executive Board, with power to act. Seconded.

Rabbi Enelow—I am opposed to having the words "under the auspices of the C. C. A. R." printed on this edition of the Bible. The only reason why we want a separate edition of the Revised Version of the Old Testament is because we are all agreed that at present the revised version is the best translation obtainable, and we want to put the Bible into the hands of our children in the best English we can give them. On the other hand, I am opposed to putting even the semblance of the sanction of this Conference on this version, because there are a number of things in it we should like to see improved in the course of time. But we cannot wait for that. In the meantime, an effort should be made to have the revised version edition rendered as acceptable as possible, without delay.

It was resolved that the Executive Committee be empowered to enter into negotiations with the Oxford Press or the Nelson, Page Co., to bind the Old Testament separately, the books to be arranged in the Massoretic order, without the imprint of the Central Conference of American Rabbis on the title page.

The resolution relative to the endorsing of the Sabbath School Journal was carried without debate.

The resolution relating to additional Friday evening service was read.

Rabbi Kahn—I presented this resolution because I esteem it of great importance. In many of the smaller congregations the Friday evening service is the main one, and there is a demand for supplemental services on the part of those to whom the present services have grown monotonous. As earnest Rabbis it is our duty to foster the spirit of worship, and if additional services will accomplish this we ought to prepare them. I would have this Conference leave the Union Prayer Book as it is and publish in a handy form, ten or twelve supplemental services, so that any one service would not have to be read more than four times a year.

Rabbi Kaplan—I agree that the spirit of worship should be aroused in the congregation, but I do not believe that the proper method of accomplishing this is to increase the number of services. While some believe that we should have a new service for every Friday, I think that by familiarizing the congregations with the services already in the prayer book we can best arouse the spirit of Judaism and the spirit of worship.

Rabbi Friedman—I am heartily in favor of increasing the number of services for Friday evening, because I believe this will guard against monotony and will awaken an increased interest in the Friday evening services.

The resolution was lost.

The resolution in reference to scholarships was carried.

The resolution was carried to give Mr. Ehrlich a subvention of $200 for the publication of his four volumes, $50 to be remitted on the publication of each volume, in return for which the Conference is to receive a stipulated number of books.

The resolution on intermarriage was adopted as read.

The next resolution, relative to the disparity of the Mosaic and Rabbinical law of marriage was read and debated, by Rabbis Simon, Levi, Heller and Morgenstern, and finally adopted as originally read.

The resolution making provision for the attendance of the professors of the Hebrew Union College at the Conventions was referred to the Executive Committee.

Rabbi Franklin read the following report of the Committee on Social and Religious Union, which was adopted:

REPORT OF COMMITTEE ON SOCIAL AND RELIGIOUS UNION

To the Officers and Members of the Central Conference of American Rabbis.

BRETHREN:—To your Committee on Social and Religious Union three distinct tasks were assigned by the last Conference. These were (*a*) The further collation of statistics as to the work done in various congregations along the lines suggested by this committee in its previous reports. (*b*) The preparation of a ritual for use in a society to be organized along the lines suggested by Rabbi Alfred T. Godshaw in his paper read at the Indianapolis meeting under the title "A Suggestion as to Reaching Adolescents." (*c*) The devising of ways and means for the establishment under the auspicies of the Conference of a Lyceum Bureau of Jewish Lectures, similar to that which for some years has been successfully conducted in Germany. Besides, we were expected to make such recommendations as would naturally fall within the scope of our committee.

For the purpose of systematizing the work that lay before us, and with the idea of having it done with greater adequacy and accuracy, the chairman early in the year divided the whole committee into a number of sub-committees, assigning to each a definite task. The report which we present is the result of their work and has the approval of all members of the committee.

A. COMPILATION OF STATISTICS.

Shortly before Shabuoth, we sent to every member of the Conference a "questionnaire," similar to that issued last year, and dealing with practically all phases of congregational activity outside the pulpit and religious school. To this questionnaire we received replies from about forty per cent of our members. While this proportion is far smaller than it should be, it is none the less an increase of about 15 per cent over last year, and in so far, is encouraging to those of us who believe that the work for which this committee stands is to prove of real value in our congregational life. Moreover, in striking contrast to the replies received last year, with not more than three exceptions, all the responses this year indicate a growing belief on the part of our colleagues, in both the larger and the smaller communities, that the effort to make the synagogue central to all phases of Jewish activity is not only legitimate, but eminently desirable.

There is, however, an almost universal complaint that the direct results of the efforts put forth in this direction are not always apparent, and but rarely tangible. This fact should in truth neither surprise nor dismay us. After all, the ultimate goal toward which we are striving is the awakening of a keener religious consciousness on the part of our people, and spiritual changes are seldom obvious and palpable. They are rather to be discovered in

the saner and stronger undertone of the religious life of the community than in the increased attendance at synagogal service; in the heightened interest in Jewish life and institutions, rather than in mere verbal acknowledgment to the Rabbi. Too much emphasis cannot be laid upon this fact. And yet there are certain phases of synagogal activity, the results of which are and should be directly measurable. Thus it can be told exactly whether the expenditure of effort, time and money in the maintenance of a congregational library is justifying itself by results. A carefully arranged system of attendance cards, such as are used in some congregations, and copies whereof are appended to this report, will accomplish this. This is cited purely as an illustration, and may be applied to many sorts of activity.

We find that in one form or another the congregational social is coming more and more into vogue, and with uniformly gratifying results. This does not mean that an occasional dinner or other entertainment under the auspices of the congregation is sure to establish a relation of social equality among all the members of the congregation. But it does tend to emphasize the common interests of the community, to bring workers into touch one with the other, and to establish an "esprit de corps" among the members, which otherwise would be absolutely impossible. Another, and perhaps the important result of this work, is the introduction of strangers to the older residents of the community, and the awakening of their interest in Jewish matters.

But this, after all, is but a small part of the institutional work into the value of which we are inquiring. The more general celebration of Purim, Hanukkah and Succoth and the re-institution of the home ceremonies of our religion seem to have been a feature of the past year's activities. In a number of cities a Congregational Seder was instituted, though the value of such an innovation must be measured in the light of local conditions. What is recommended in all communities is the distribution to pupils of the Sabbath schools of Hanukkah candles on the approach of the festival. It might be said in passing that one of the large oil companies of the country is now manufacturing a special beeswax candle for this purpose. The box is properly labeled in Hebrew and English. In one large congregation, we can report from personal knowledge that the Hanukkah lights were kindled in practically every home last year.

In many congregations, new Bible and History classes were organized and conducted with telling results during the year. In passing, we urge upon those of our colleagues who have thus far neglected this feature, that they devote more attention to the establishment of such classes.

On the whole, our statistics indicate a satisfactory growth along the lines of our inquiry, and an increasing appreciation of the fact that the social and educational activities of our congregations are not to be regarded as ends in themselves, but only as means to the higher end of intensifying the religious life of the people.

B. THE PROPOSED RITUAL.

As covering the second part of the work entrusted to this commitee, we beg to report that after full and careful consideration of the matter, we do not deem it expedient to reach adolescents by presenting religious teachings to them in ritualistic form.

C. LYCEUM BUREAU OF JEWISH LECTURES.

The suggestion that a Lyceum Bureau of Jewish Lectures be established under the auspices of this Conference has met with the enthusiastic approval, not only of our own members, but of many laymen to whom the plan has been submitted. While such a bureau will prove of inestimable benefit to the congregations in the smaller communities, it will not be without a corresponding value to those in the larger cities as well. It will not only put within their easy reach lectures by the most eminent Jewish scholars of this country, but it will inevitably stimulate a desire on the part of the people to hear them. Thus the message of Judiasm will be proclaimed by many men from many different standpoints. Moreover, it will have a tendency to supplant inferior entertainments under the auspices of Jewish clubs, societies, lodges, and even congregations, by addresses on Jewish themes by recognized authorities.

We append to this report a list of seventy-two men who have consented to register with our bureau, together with a list of subjects on which they are ready to lecture. It will be noted that the men are situated in all parts of the country, so that circuits could be arranged almost anywhere, without the need of incurring great expense for traveling. The subjects suggested, though sufficiently varied to avoid monotony, are all more or less Jewish in character. We have as yet confined our efforts to members of this Conference, but we trust that your honorable body will permit us to invite eminent Jewish scholars and speakers, not eligible to membership in this organization, to work with us in this matter.

D. RECOMMENDATIONS.

In view of all the foregoing, your committee respectfully makes the following recommendations:

1. That the Committee on Social and Religious Union be charged with the duty of making further inquiry along the lines indicated by this report.

2. That a Lyceum Bureau of Jewish Lectures be forthwith established, and that a sum not exceeding one hundred and fifty dollars be put at its disposal for circular and other advertising, and for such other expenses as may of necessity be incurred in calling the attention of the public to the advantages that it offers.

3. We recommend, further, that this Conference do what may lie in its power to create a spirit of co-operation between sister congregations, and that to this end the adoption of the following resolution be urged upon all congregations represented through their Rabbis in this Conference, viz.: "Any

Jew temporarily sojourning in this city who may be a member in good standing of a congregation in his home city, shall, during his sojourn here, be entitled to all the rights and privileges of a member of this congregation." Should this recommendation be adopted by this convention, we suggest that a copy thereof be sent to the executive officers of the various congregations at some time before Rosh Hashanah 5668.

4. We recommend that this Conference re-affirm its conviction that the synagogue is and must remain the inspiring source of Jewish life, and that therefore activities essentially Jewish should so far as practicable, be arranged to cluster around the congregation.

All of which is respectfully submitted.

LEO. M. FRANKLIN,
Chairman.
NATHAN KRASS,
LOUIS WOLSEY,
J. RAPPAPORT,
M. NEWFIELD.
Committee.

The report of the Committee on Auditing the Reports of the Publication and Seder Haggadah Committees was read by the chairman, Rabbi C. S. Levi.

REPORT OF COMMITTEE TO AUDIT REPORTS OF PUBLICATION AND SEDER HAGGADAH COMMITTEE.

To the Central Conference of American Rabbis.

Your committee, to which were referred the reports of the Publication Committee and the Committee on Seder Haggadah and the auditing of the accounts of our agent, The Bloch Publishing Co., begs leave to report:

We have audited the said accounts and found them correct, with the exception of a discrepancy of $1.40 between the total of stock on hand May 31, 1906, and books received June 1, 1906—May 31, 1907, and the total of sales for the same year and stock on hand May 31, 1907. Being unable to locate the origin of this discrepancy, which, however, is in our favor, we would have our agent take notice of this.

We have examined the statement submitted by Mr. Leo. Brummer, certified public accountant, and find that it corresponds with the inventory of stock in the report. It also records the existence of twenty-two (22) copies of Ehrlich's Psalms, the property of the Conference, in the salesroom of our agent. We recommend that in accordance with the request of the Bloch Publishing Co., the Executive Board determine upon some method of disposing of these and of the old Year Books, sermons and reprints, still on hand and for which there is no sale.

We would in this connection call the attention of the Conference to the large number of our publications distributed, free of charge, for worthy causes, a matter, in our opinion, deserving of approval and gratification.

We further recommend, that contrary to the advice of our agent, the 430 copies of the Union Prayer Book, Part II, morocco-bound of an early edition, still unsold, be not reduced in price, but that our agent be directed to dispose of them in sales in small quantities, wherever possible.

At the same time we wish to express our unanimous disapproval of the resolution, submitted to this Conference and referred to our committee, that the price of the Union Prayer Book, cloth-bound, be reduced to $0.50.

We would call the attention of the Conference to the fact that no report of unbound copies of the Union Prayer Book, still in the hands of the printer or binder, has been submitted to our body, and recommend that the chairman of the Publication Committee be instructed to submit same hereafter..

We would likewise recommend that the Publication Committee be directed to arrange for a better quality of cloth binding.

In accordance with the suggestion of the Publication Committee, we recommend that a vote of thanks be extended to the Committee on Seder Haggadah for its remarkably painstaking and efficient work in preparing and distributing this little book, which has met the demands of American Jewry, and so convincingly illustrates the conserving and constructive tendency of American Reform Judaism.

Furthermore, in view of the fact that over one-half of the first edition of the Haggadah has been exhausted, we heartily concur in the recommendations of the Committee on Seder Haggadah: (1) That a second edition of 5,000 copies be authorized; (2), that members of the Conference who may have further suggestions to offer towards perfecting the little work, communicate these to the committee, and (3), that the Committee on Seder Haggadah be continued until the second edition of the Haggadah shall have been published, in order to supervise the same, and insure the elimination of some minor defects.

We note with pleasure the introduction of the Union Prayer Book into seventeen congregations during the past year, and also the fact cited in the report of the Publication Committee, that during the past thirteen years, the sale of the Union Prayer Book has reached the grand total of 83,419 copies.

We would also recommend that, whereas the advertising of the Haggadah during the past year was conducted at the expense of the Conference, as instructed by the Executive Board, this be hereafter carried on at the expense of our agent, as is the case with our other publications.

In view of the fact that a new edition of the Union Prayer Book was authorized last year, and that no report of the books still at the bindery has been made, and in view of the fact that a revision of the Union Hymnal is contemplated, we do not concur in the recommendation of the Publication Committee, that new editions of these books be issued at present, but recom-

mend that the Publication Committee report to the Executive Board when the present editions are exhausted.

Finally, we recommend that our contract with the Bloch Publishing Co. be renewed.

(Signed), CHARLES S. LEVI, *Chairman.*
L. D. MENDOZA,
A. T. GODSHAW,
J. MIELZINER,
JOSEPH RAUCH,
I. E. MARCUSON,
M. SALZMAN,
J. MORGENSTERN, *Secretary.*

The first three paragraphs of the report were adopted as read. The fourth paragraph was referred to the Executive Committee with power to act.

The 5th, 6th, 7th, 8th, 9th, 10th, and 11th paragraphs were adopted as read. The remaining paragraphs were also adopted as read. The report was adopted as a whole.

Rabbi Sadler, Chairman, read the report of the Auditing Committee, which was adopted.

To the President and Members of the Central Conference of American Rabbis:

We, the members of the Auditing Committee, beg leave to submit to your honorable body the following report. We have carefully gone over the accounts of the Treasurer and find the same to be correct.

We have found the accounts carefully and neatly kept, and feel that it is but right that we express the thanks of the Conference to the treasurer for the exact and conscientious manner in which he has carried out the duties of the office.

In going over the accounts, we find that the treasurer has credited one-half of the interest of the Relief fund to the General fund. We would recommend that *all* the interest of the Relief fund become a part of the said fund.

And, finally, we would also recommend that the Investment Committee be authorized to invest such portions of the funds in hand as in their judgment can be readily spared from the General fund.

Respectfully submitted,

B. SADLER,
NATHAN STERN,
I. E. MARCUSON,
M. MESSING,
PIZER JACOBS,
J. H. STOLZ,
ISRAEL KLEIN.

Rabbi Philipson—I move that the Executive Committee be instructed to appoint a committee that shall take into consideration matters referring to pulpit candidating and vacancies in pulpits, and shall devise a plan to help congregations in the method of selecting Rabbis without advising which ones to select, the committee to report to this Conference next year.

The motion was seconded and carried, without debate.

Prof. Deutsch offered the following:

Resolved, That this Convention vote another subvention of one hundred marks to Rabbi J. Theodor, of Bojanavo, for his edition of the Midrash.

Carried.

Rabbi Kahn—I move that the Executive Committee appoint a committee to consider the need of supplementary Friday evening services. Carried.

Rabbi Friedman extended an invitation to the Conference to meet in Denver, next year. Rabbi F. Cohn extended an invitation to meet in Omaha.

On motion of Rabbi Morgenstern the matter was referred to the Executive Committee with power to act.

Carried.

Rabbi Cohn next read the report of the Committee on Thanks.

REPORT OF COMMITTEE ON THANKS

To the President and Members of the Central Conference of American Rabbis:

Your Committee on Thanks begs leave to submit the following report:

We are beholden to our colleagues Gries, Franklin, Kory and Berkowitz, for having selected Frankfort for the meeting of this conference, and we hereby extend to them our heartiest thanks for the efficient and eminently satisfactory manner in which they discharged the duty entrusted to them, and for the care and thought exercised by them here in superintending all details and looking after all necessary practical arrangements.

We wish to express our appreciation to the management of the hotel where we are stopping, for its courtesy at all times, and its evident desire to please and satisfy us in every way, and to provide for our comfort and convenience by every means in its power. We think we voice the sentiment of every member of this Conference when we say that we are fully satisfied with the treatment we have received and the accommodations made in our behalf.

We wish, also, to express our thanks to the Ann Arbor railroad for the courtesy received at its hands.

We are especially grateful to the ladies who have graced this Conference by their presence; and we wish to express our particular thanks to Mrs. Henry Moses and Mrs. Nathan Krass, whose songs have charmed and delighted us, and at the religious services Friday evening and Sabbath morning added so impressively to the solemnity and inspiring character of our devotions.

We greatly appreciate the courtesy of the Detroit congregation, Temple Bethel, in loaning to us a Sefer Torah, for use in the morning service, and our most cordial thanks are hereby extended to it.

We wish to thank the members of the Press Committee for the faithfulness and efficiency with which they have performed their labors, at great personal sacrifice of time and pleasure, in supplying the Jewish and secular papers with correct and adequate accounts of the meetings and proceedings of our Conference.

Our thanks are also due to the Benzie County Patriot for its notice and report of our gathering.

Our heartfelt thanks go out to the retiring president of this Conference for the noble manner in which he has discharged all the duties of his office, not merely in his efficient dispatch of all important business, the modesty and fine courtesy and uniform justice with which he presided at all the sessions, but in the care and forethought expended by him in the preparation of the program, and the time and labor given to the innumerable details connected with the work of the Conference during the year. We extend to him and the other officers, together with the out-going Executive Committee, our most earnest thanks for their most efficient labors, and their fine faithfulness to the tasks assigned them. The feeling of special indebtedness to the Committee on Seder Haggadah for the conscientious and excellent manner in which they performed the duty entrusted to them has already been expressed on the floor of this Conference.

It is the unanimous opinion of this committee that we record our appreciation of the high character of the papers submitted to this Conference, and express our thanks for the most helpful and valuable thoughts and suggestions brought out also in the inspiring speeches of many of our brethren of the Conference.

To the rising vote of thanks expressed last evening to the Rev. J. H. Hull, for the use of his stereopticon and his efficient operation of the same in connection with Dr. Deutsch's illustrated lecture on "Judaism in the Nineteenth Century," and for his remarks and explanations with reference to the history and methods of the local Congregational Assembly, we wish to add our appreciation of his many other acts of courtesy and kindness.

In conclusion, the members of this Committee who are not alumni of the

Hebrew Union College, wish to thank the latter for the delightful entertainment afforded on the night of July 4th.

FREDERICK COHN, *Chairman;*
NATHAN GORDON,
MAX REICHLER,
S. MANNHEIMER,
DAVID ALEXANDER,
EMANUEL KAHN,
LOUIS BERNSTEIN,
J. FEUERLICHT.

Rabbi Lefkowitz—I move the report of the Committee on Thanks be referred to the Executive Committee to edit before publication.

Carried.

Rabbi Gries, Chairman of the Committee on Nominations, submitted the following report:

To the President and Members of the Central Conference of American Rabbis.

Your Committee on Nominations for officers and members of the Executive Board for the ensuing year begs leave to submit the following report:

Honorary President ..... Kaufman Kohler
President ..... David Philipson
Vice-President ..... Max Heller
Treasurer ..... Chas. S. Levi
Recording Secretary .....David Lefkowitz
Corresponding Secretary..... Julian Morgenstern

EXECUTIVE COMMITTEE.

William S. Friedman, Denver, Col.
Moses J. Gries, Cleveland, O.
Louis Grossmann, Cincinnati, O.
Maurice H. Harris, New York, N. Y.
Samuel Hirshberg, Milwaukee, Wis.
Joseph Stolz, Chicago, Ill.
Morris Newfield, Birmingham, Ala.
Isaac L. Rypins, St. Paul, Minn.
Tobias Schanfarber, Chicago, Ill.
Samuel Schulman, New York, N. Y.
Abram Simon, Washington, D. C.

Submitted by Ettelson, Freund, A. Hirschberg, Kory, Newfield, Zielonka, and Gries, Chairman.

On motion of Dr. Deutsch, duly seconded, the Secretary was instructed to cast the unanimous ballot of the Conference for each of the officers and directors named in the report of the Nominating Committee, which was accordingly done, and the officers and directors were duly elected.

Speeches were made by the retiring president, and inaugural remarks by the newly elected president, and vice-president.

Adjourned.

Afternoon Session.

The Convention was called to order by President Philipson.

The first order of business was a paper by Rabbi Simon Peiser, "Religious Work for Dependents and Defectives in Jewish Institutions," read by Rabbi David Lefkowitz. (*v.* Appendix G.)

Rabbi Rappaport—It seems to me a very deplorable condition that so many Jewish philanthropic institutions are superintended by non-Jews. I have never heard of a Jewish superintendent in charge of a Christian institution.

Rabbi Lefkowitz—I agree in condemning action which tends to place one in charge of a Home who cannot be in thorough sympathy with Jewish feelings, because himself not a Jew. When I look back upon my life in the Hebrew Orphan Asylum in New York, I think primarily of my religious life, of which the central figure was Dr. Herman Baar, the man whom we loved and reverenced deeply, and whom I always picture to myself as he stood in the pulpit speaking to the boys and girls. That memory will never fade. That was a part of our religious life; it made my religious life; and how can we think of a man placed in such a position of power and influence utterly different from us in religious thinking and feeling. The superintendent must be more than a manager; he must spread a true and pure religious influence.

Rabbi Klein—The children who are inmates of orphan asylums are almost in every case, the offspring of orthodox parentage; and many a father who places a child in an institution derives a great deal of comfort out of the fact that his child is learning Hebrew. That is a connecting link; he feels that he is a Jew, and it makes the people whose children are enrolled in the orphan asylums feel that it is a strictly Jewish institution. In the orphan asylum the Sabbath School should form an integral part of the child's education.

Rabbi Heller—There is another side to the discussion which we must not overlook. Sometimes the authorities of an institution who may be very sincere in their desire to promote Jewish interests are simply driven to the choice between electing an inefficient Jew or an efficient Christian; and in that choice they naturally will not and ought not to hesitate in voting for the Christian. That difficulty is

faced in a great many instances. It is a choice between general capacity and Jewish influence. I want to warn you against something else. The other day, discussing Jewish music, we came to the conclusion that sometimes music written by a Christian may be more Jewish in sentiment and spirit than music written by a Jew. So frequently you may have a Jewish superintendent who would not have any Jewish spirit or religious influence whatever; and for my part, if I had any choice, as between a Jew who had no religious influence and an efficient Christian who was at least non-sectarian, I would not hesitate for a moment.

Rabbi Schulman—If we wish to be recognized as a church in American national life we must emancipate our minds, difficult as it may be, from a prejudice and prepossession in favor of the racial Jew as such. We have a right to exercise our rights of conscience, to insist upon the integrity of Jewish interests, but we have no right in institutions and in avenues where the service to humanity comes into question, to bring in our pre-possessions in favor of the racial Jew as such.

Prof. S. Mannheimer—If it is a Jewish Protectory or a Jewish hospital, it should be superintended by Jews.

Rabbi Friedman—While I have had practical difficulty in selecting superintendents of penal or philanthropic institutions, I believe it is absolutely essential to have Jews at the head of Jewish institutions, whether in a business or professional capacity. It is true, we have no trained sociologists who are fitting themselves as superintendents of penal and philanthropic institutions to the extent the Christians have; and yet I believe it is possible to get them, and the influence of having a Jew at the head of a Jewish institution is absolutely essential. It makes the patients feel unconsciously that it is a Jewish institution. I think we should encourage this attitude all the more because there are quite a few students interested in sociological problems who might train themselves to become the heads of such institutions.

Rabbi Gries—All of us are in perfect agreement that, all things being equal, we would prefer a Jewish superintendent, head worker or governor for our institutions to one who is not a Jew. But when

we are face to face with the question whether to choose between one who is not a Jew but competent, and one who is a Jew but incompetent, I would not hesitate for a moment to choose the non-Jew, who is competent, because the ability, the efficiency and the competency of the service are of greater value in the final summing up of the work. I have had a good deal of experience in choosing individuals, for leadership in Jewish work; and it has been simply amazing how few competent Jewish leaders and workers are ready to take up the work.

Rabbi Simon—In order to give body and force to the splendid paper, and that the Conference may put itself on record that it is gratified to notice the strong religious influence in so many of our institutions of charity, and that it wishes to encourage all such work, I move that it be the sense of this Conference that wherever possible the heads of Jewish institutions should be Jews, and that the Conference urge the advisability of young Jewish men and women, preparing themselves to take positions at the head of charitable and educational institutions. Carried.

The Convention then took up for renewed discussion the paper on "The Religious Influences of Childhood upon Adolescence," by Rabbi Montague N. A. Cohen.

Rabbi Schulman—The writer of the paper commits himself unreservedly to the view that the age of confirmation should be advanced to something like fifteen or sixteen; and, for one, I am opposed to postponing the age of confirmation. The strongest argument advanced for it is a fallacious one. It is said that the children of the age of fourteen or fifteen cannot understand what is taught them, and that we must wait until they reach 16, 17 or 18. On the surface, that is attractive; but looked at a little more closely it has absolutely no solidity. As a matter of fact, there is a profound sense in which the boy or girl of average intelligence at the age of fourteen is sufficiently intelligent to grasp what we teach them in confirmation; and there is a great advantage in confirming a child at the age of 14, and especially a girl, because at that age the child has still the child's soul, with its receptivity, responsiveness to the religious message, tendency to believe unimpaired, without any undue scepticism

developed; but if we advance the age, we come to a period in which these qualities no longer exist. Furthermore, I disagree with the writer of the paper wherein he said that confirmation should be a graduation. That is exactly what it should not be. Confirmation is a religious ceremonial.

Rabbis Heller and Gries also argued that while the confirmants should have some intelligent comprehension of what they are doing, the important thing is not the amount of knowledge acquired, but that the child should receive that impression upon his life that will in a sense consecrate it to enter into our Jewish fellowship and service with joy and enthusiasm.

Rabbi Julius Rappaport led the Round Table on "The Institutional Synagogue," and the discussion was participated in by Rabbis Simon, Deutsch, Heller, Feuerlicht, Schanfarber and Gries.

Prof. G. Deutsch pronounced the benediction in Hebrew.

The Conference sang En Kelohenu and adjourned *sine die*.

SUMMARY

Memorial Resolutions on the death of Rabbis Isaac Schwab, Raphael Benjamin, Emanuel L. Hess and Elias Epstein adopted and copies thereof ordered sent to the bereaved families.

Resolutions adopted expressive of sympathy with Armenian victims of persecutions in Bitlis and Van.

Voted to increase the number of the Executive Committee from nine to eleven members.

Resolution introduced proposing that the past Presidents of the Conference, in addition to the eleven executive members, should constitute the Executive Committee.

Editorial Committee on Ministers' Handbook decided upon.

A second edition of the Conference Seder Haggadah was ordered printed, and the present Committee continued, to see it through the press with the addition of any further corrections or suggestions of members of the Conference that might be accepted.

The printing of the six services of the Week Day Service Book as manuscript, reported as ready for submission to the members of the Conference, was ordered.

The Committee on Scriptural Readings, instructed to prepare and print, *by indication only,* a list of Haphtaroth in addition to offered Pentateuchal readings; these to be submitted to members of the Conference for their suggestions, and with such suggestions given due consideration by the Committee, the passages finally decided upon, *printed in full text,* to be resubmitted to the members of the Conference at the next convention for final action.

Pamphlet issued by the Committee on Church and State with endorsement of the Conference, "Why the Bible Should Not Be Read in the Public Schools." The action of the previous Convention of the Conference relative to the installation of reference books and other literature bearing on questions of Church and State, in the Hebrew Union College Library, Cincinnati, reported as being carried out. The recommendation of the Committee on Church and State and that Rabbi E. Frisch's pamphlet, "Is This a Christian Country?" be used as tract literature, adopted.

A Committee to be appointed to select a board of Editors, consisting of three Jewish musicians of international reputation, to arrange for the composition of new and original themes, or the adaptation of existing ones to the text of the Union Prayer Book. A sum of money not to exceed $500 in any one year to be expended in publishing such compositions in available and inexpensive form, monthly or semi-monthly.

A list of anthems suitable for the Synagogue, with their verbal text to be published in the Union Hymnal.

The Executive Committee again authorized to expend $1,000 on the publication of tracts and $100 on the publication of holiday sermons.

Geiger Memorial Volume to be published by Conference no later than end of April, 1910, the manuscript for which to be in hand of the Geiger Centenary Committee no later than preceding December.

A Sabbath to be designated by the Executive Committee for making a plea to congregations, to have the Jewish youth enter the ministry and social service.

A Standing Committee on Responsa to be appointed to offer opinions on ritual questions submitted to them, these opinions to be regarded as individual opinions and to be subject to editing by the Executive Committee.

Decided to repeat the experiment of Round Table Discussions, so successful at this convention, at the next subsequent meeting of the Conference.

Efforts to be made to provide for the religious needs of defectives and delinquents, and agriculturists living in remote rural districts.

Paper to be prepared for next Convention by some member of the Conference dealing with the problem of the estranged attitude of the laboring class to religion.

An abstract of the proceedings of this Convention to be sent out to the different Congregations before the high Holidays, such abstract especially to contain mention of such matters in which the co-operation and assistance of the Congregations are sought.

Negotiations to be entered into by the Executive Committee with the Publishers of the Revised Version of the Bible, looking toward the publication of a special edition of the Old Testament, which should follow the Massoretic order of the books.

The Sabbath School Journal to be published under the auspices of the Union of American Hebrew Congregations endorsed.

Efforts to be encouraged to make the Hebrew Union College Library the standard Jewish Library of America.

A subvention of $200 voted to Mr. A. B. Ehrlich to assist in the publication of his four volumes of commentaries on the Bible.

The Question of Intermarriage to be made the subject of a paper to be presented at the next convention of the Conference.

A Committee of five to be appointed to prepare a complete review of the Mosaic and Rabbinical Marriage Laws with a view to reconciling certain disparities between them and statutory laws and practices in our land.

The feasibility of establishing a Pulpit Bureau on Vacancies to be left to a Committee of five to report on at the next Convention of the Conference.

A Lyceum Bureau of Jewish Lectures to be established under the direction of the Committee on Social and Religious Union.

Contract with Bloch Publishing Co. to be renewed.

Subvention of another 100 marks voted to Rabbi J. Theodor of Bojanavo for his edition of the Midrash.

Committee to be appointed by the Executive Committee to consider the need for supplementary Friday Evening Services.

Invitations for next convention of the Conference extended on behalf of Omaha and Denver.

Appendix

A

MESSAGE OF RABBI JOSEPH STOLZ, PRESIDENT OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS, TO THE EIGHTEENTH ANNUAL CONVENTION, FRANKFORT, MICHIGAN, JULY 3, 1907.

To the Honorable Members of the Central Conference of American Rabbis:

Better is religious unrest than religious stagnation. "Discussion is good, for out of it cometh forth the truth." However divergent the views of religious leaders may be, and even though they hold their opinions as insistently as Hillel and Shammai did, their controversies, say the Rabbis, are bound to be wholesome and of lasting good, if they be sincere and impersonal. It is a testimony of poverty for any generation, a misfortune for any age, if it lacks men possessed of the desire, the courage, the energy and the ability to apply the test of deep-reaching, honest criticism to the ideals, thoughts and achievements of the day. There always exists the danger of parading what is admirable in the past, without according it the right to dominate the present; of making the statement of an ideal, or the history of its evolution, do service for the ideal itself; of dogmatizing the catchwords, labels, party-shibboleths, haloed by hero-worship and hallowed by history. And it is a boon for any age, a blessing for any cause, if men of vision and of spirit arise who, possessing the right understanding and sympathetic appreciation of the forces that operated in the past, the keen-sightedness to penetrate beneath the surface of the present, and the prophetic power to divine future possibilities have also the courage and honesty to speak out the true thoughts of their hearts, even if, for the sake of the cause which in their eyes is superior to pride of opinion, greater than any man and dearer than any

[illegible] to repudiate their [illegible] long-cherished alliances. [illegible]

[illegible]

[illegible] that Israel is at present passing through a [illegible] and would it not be a calamity if no watchman stood on the tower to raise a voice of warning and of counsel? As earnest leaders in Israel, it behooves us to welcome the searching controversies that have centered about Reform Judaism, since last we met in convention, and to reflect soberly and seriously on their import.

It is true that the publication and sponsorship of the Union Prayer Book have committed the Central Conference of American Rabbis to Reform Judaism, and that as individuals we are advocates of a liberal interpretation of our religion. Yet, it is furtherest from our ambitions to be sectarians, to create a new sect. We would not make a breach in the unity of Israel, nor would we break the chain of tradition that binds us to the past and links us to the future. We heartily acknowledge that while too much tradition may be a misfortune, the lack of all tradition is a calamity. Ours is the consciousness that to us has been entrusted the care for all Israel and the nurturing of the whole Thora. "I have set thee as a watchman for the house of Israel" is also our charge and our responsibility; and if there be the remotest possibility that our teachings or our methods may lead to the absorption of Israel, or the deterioration, not to say, "death of Judaism," surely we will heed the warning signals betimes and give earnest thought to the admonitions of our critics, however much they [illegible] our pride of opinion or however unsympathetically they [illegible] pet theories. Indeed, we who insisted so desperately upon [illegible] criticism and who are so zealous of our own freedom [illegible] speech will not deny our critics the same right to [illegible] tolerance to their honest opinions. The Mosaic law [illegible] "him" who reproves. "Even the Prophet had to [illegible] to reach it." We assuredly we would not bid those [illegible] we have demonstrated [illegible] the ideals we have chosen.

Repeatedly in his annual messages the immortal founder of our Conference made, unchallenged, the unequivocal statement that we stand upon the platform of Reform Judaism; and, even though our members have not to bear testimony to the faith that is in them, I take it that it is not a whit less true today than it was a decade ago that, though representing many different shades of opinion, we all have the profound conviction that in espousing Reform Judaism we have not sinned against the spirit of our religion and are not guilty of disloyalty to our forefathers. On the contrary, it is, as ever, our firm belief that this new phase in the history of our ancestral faith was not only a legitimate but an absolutely necessary one when, owing to the new science, criticism, Wissenschaft des Judentums, philosophy, especially the social philosophy, which through the French Revolution, effected the long coveted change in the social and political conditions of the Jew, it became undesirable, yea, impossible, for many conscientious Jews to live in strict conformity with all the religious conceptions and requirements of the codified rabbinical law. And how would it be possible for us to be consistent teachers and advocates of genuine orthodoxy, if we are certain that development has been a striking characteristic of Judaism, that in its highest expression our religion is universalistic, that its emphasis has ever been on the ethical and the spiritual; and if we are likewise assured that in our time and in our country it is quite impossible to excite reverence and obedience for the specific kind of Judaism, for instance, for which Seligman Baer Bamberger, whose centenary occurs this year, consistently contended, a Judaism which he himself observed without reservation or modification and which he tried so zealously, though vainly, to graft upon the nineteenth century.

However, if it is easy enough to expose the incompatibility of genuine orthodoxy with the life-demands of those who live outside of ghetto walls and with the thoughts and the soul-yearnings of such as have been touched by modern culture; if it is perfectly plain that the immigrant Russian Rabbi, cannot, with the very best of intentions, impress even upon the first generation of American-born children his conception of our religion and its prescribed duties; if it is simple enough to puncture holes into make-believe or self-deceiving

orthodoxy and to demonstrate that when the orthodox deliberately take liberties with the Code and without compunctions make their own selections and modifications in the Mosaic as well as the Rabbinical law, they really make concessions to the Reform-principle and cease to be orthodox, as they pretend to be; if it is simplicity itself to show that a sixteenth-century Code is inadequate to help us through the problems which current life develops and that it is unwise to throw the ideals which the young are cherishing back into moulds which the old should be outgrowing; if it is evident in the light of modern critical investigations, that Jewish tradition has always been something living, growing; and if it is vivifying to emphasize the ethical, the spiritual, the universal elements of religion and stimulating to be aggressive, to foster larger hopes, to seek broader fields of activity and larger spheres of influence;—it is nevertheless wise for us to face the stern fact that we are now in the minority, even in this country; that we have been put on the defensive; and that, in the interest of the liberal interpretation of our religion, in the interest of those liberals abroad who are watching our experiences with the keenest expectancy; in the interest of a deeper confidence in ourselves and in our cause; in the interest of the second generation of immigrants from Eastern Europe who will be quite likely to model their religious life after ours; in the interest of sincerity; it is incumbent upon us to listen to and ponder over any criticism of our principles or methods that is not romantic or cynical, but means to be fair, honest, sympathetic and reasonable and comes from persons who are Jews religiously as well as racially, and who themselves consistently practice what they advocate for others. That must be a poor cause which cannot brook criticism or bear a closer examination. Honest men do not tremble when the Bank Examiner looks through the books and scrutinizes the securities. And if our critics say that our religion is cold and colorless, our teachings vapid and effeminate, our attitude timid and our ideals spurious, it is our duty not to retaliate with counter-charges, but to point frankly and unreservedly to our aims, instrumentalities and achievements and ask that they be judged from a just historical perspective.

Before this body it is unnecessary to array an inventory of the

many achievements in American Jewry to which we might point with justifiable pride and which have won the unstinted praise of our co-religionists abroad. There are many beautiful characters, reared exclusively under the religious influence of the Reform Temple, who are pious, proud of their heritage, eager to raise the Jewish standard, devoted to Jewish literature, quick to defend the honor of the Jew, self-effacing in the service of the Jewish cause, self-sacrificing in their labors for their fellow-men. And this is all the more reason why, in response to a stimulus from without, and still better a stimulus from within, we should be willing to make a candid acknowledgment of failures and disappointments, in order that we might plan more intelligently and labor more effectively in the future. For, we are only fallible men; and we have been laboring under most trying conditions. In the transition out of the ghetto we have faced a crisis quite as great as that which Israel faced in the Babylonian captivity or after the destruction of the Second Temple. A long time, we have had to confront a blighting materialism and withering anti-Semitism. And will it not help us build up our religion, as we conceive of it, on more secure foundations if we ourselves honestly search for the defective places and earnestly seek to repair them?

It is no comfort that it is as bad, perhaps even worse, in orthodox European centers that have never been touched by the breath of Reform. It is no consolation that from the congested portions of our large cities, the strongholds of orthodoxy, there come to us shocking reports of atheism, infidelity, estrangement from the religion and morals of our fathers, even a scorning of their most sacred doctrines and traditions. What if it be possible to bring a formidable indictment against official orthodoxy, wherever it is in authority. That is not the issue. We set out to improve the situation. That is our charter; and it is incumbent upon us to make good our claim, to justify our pretensions, not only by the rationalization of our doctrines, but also by the piety of our homes; not only by the occidentalization of our worship, but also by the fervor of our desire to pray; not only by our claims of a mission, but by our eagerness to make the sacrifices of missionaries; not only by theorizing that this mission is

transmitted from father to son, but by a real strengthening of the national consciousness and a real safeguarding of the racial bonds; not only by the assertion that we are a religious community, but by the demonstration that our passions center in our religion and that it is our primary concern to preserve it, to understand it, to live it, to teach it to our children, to make it intelligible to non-Jews and respected by them.

And whatever may be the situation among the orthodox, if there be any justification at all of the feeling that amongst us the religious consciousness is growing feebler and fainter; if the unaffiliated are multiplying and new religious movements are gaining enthusiastic recruits from our ranks; if religion in the home is vanishing and our gorgeous temples are quite deserted by the children of pious sires,—some of them closed altogether a quarter of the year; if the Sabbath-day is desecrated and the holiday more and more ignored; if the knowledge of our sacred language and literature and of our traditions is vanishing and the religious school of forty hours per annum is a snare and a delusion; in short, if racial Judaism is spurned and religious Judaism is not taking deep root, if Rabbinical Judaism has been discredited and no other Judaism has taken its place; and if it be seriously maintained that this is the inevitable fruit of Reform, shall we, leaders in Israel, not feel the deepest concern? Verily, would we remain the chosen people of religion, sons of the prophets, we must rejoice not only in what the Gentiles have accomplished through the knowledge and acceptance of the Bible and the religious truths and duties enunciated by our fathers, but also in what we know and in the manner in which we endeavor to make this knowledge and conviction shape our lives and the civilization of which we form an integral part.

I would not be understood as underestimating the sublime tribute paid to Judaism and the tremendous service paid the Jews by reason of the fact that non-Jews have made such zealous efforts to propagate monotheism and its moral implications. Nor do I deem it fair, honest or historically justified to blame Reform for all the laxities in modern Jewish life. But for all that, Reform is not a fetish, above and beyond criticism. Reform is not the basic thing, Judaism

is. Reform is not our religion, it is only an interpretation thereof. Reform is not a culmination, it is a movement. And whenever it pretends to be the finality, it ceases to be Reform; it becomes but another kind of Karaitism—a reform-Karaitism; or another form of orthodoxy—again an orthodoxy which people adopt, either from a fear of enlarging their ideals in accord with the new thought or the new experiences of life, or from a paucity of ideas, a lack of adequate knowledge, of a real appreciation for the eternal youthfulness of Judaism; or because they lack the mental energy to think for themselves and prefer to quote as their own the convictions of the past—and be it only a past of fifty years; or, because they find it convenient to accept a system of belief or practice which represents the consensus of opinion among a certain class of people—an orthodoxy which, in so far as it is devoid of enthusiasm and empty of idealism and calls for no spiritual travail or self-denial, is bound to wither the spirit and materialize the character.

Not one of us thinks of a renunciation of the principles of Reform. We resent the aspersions cast upon the services and the memory of Reform leaders of the nineteenth century; and we despise the current sarcastic allusions to the inspiring, fructifying ideal of a Jewish mission. But since "an impending theory may become as fixed as status itself;" since evolution is a process and not an automatic force and "progress depends upon a nice balancing between continuity and change;" it now becomes the duty of the third generation of Reformers, would they be progressive and aggressive, to put the teachings of their forerunners to a critical test in the light of their own spiritual life, their contemporaneous history, and the latest results of philosophy and criticism, in order to assure themselves that they are building upon a foundation of hard-pan and not upon shifting sands or unstable waters and in order that they might continue to rear with courage, zeal and patience the structure begun with such rare enthusiasm.

And this becomes all the more urgent when we think of the important part American Jewry is destined to play in the future history of Judaism. For, while many of our brethren are enthusiastically weaving dreams of a return to Zion, in reality one-fifth of the Jews of the world is already dwelling within the borders of this country; and,

each year, so many more are seeking a home under the benign protection of our beloved flag that, at the present rate of immigration from Eastern Europe into all parts of the inhabitable globe, the Jewish hegemony will probably have shifted to this country, ere another generation will stand at the helm of Jewish affairs. And it is for us to be scrupulously conscientious as to how we prepare the way, level the path and make a highway for the future; as to how we reconcile our religion with the social and political institutions of the country so that there be no disloyalty to the past and no jeopardizing of the future, no conflict between our allegiance to our country and our religion, no grating disharmony between our devotion to truth and to tradition, no compunction because of the gap between our ideals and our practices.

THE REMEDY.

If "we consider ourselves no longer a nation, but a religious community," as was solemnly pronounced at the Pittsburg Conference and so often reiterated before and after that memorable gathering; if "religion is the tie which unites the Jews, the Synagogue the basic institution of Judaism and the congregation its unit of representation," as was the unanimous agreement at our last convention; if, whatever our individual differences of opinion may be upon the advisability and possibility of re-establishing a State in Palestine, we all are agreed that America will remain the home of millions of co-religionists—then there must be created in our own country centers of Jewish culture, religious reservoirs, from which like Jerusalem, Alexandria, Jamnia, Sura, Pumbedita, of old, fructifying canals will radiate into all directions, irrigating channels that will make bloom, like the rose of Sharon, the very districts that are now arid and barren and covered with the forbidding cactus. Then, to know, teach, exemplify and propagate their religion must be the passion of our people. And then, must they, "the unique people of religion," seek the well-being of their religious schools and synagogues with the single heartedness with which the old alchemists searched for the magic fluid.

If this be not the case, the remedy is not satire upon "the mission of the Jew," but the consciousness that the most urgent necessity now

exists to work together, hopefully, untiringly and resourcefully, without prejudice and without narrowheartedness, for a regeneration of the spirit that will bridge the yawning chasm and bring the hearts of the children near to the hearts of their fathers. And to accomplish this, we must beware of being impractical; blind to the conditions that really exist, howsoever we might regret them; disdainful of suggestions, elsewhere proposed; or unwilling to co-operate with other institutions and to utilize other beneficial existing forces in Israel, howsoever labeled and wheresoever originated.

It does not suffice to let the obsolescent symbol vanish and with it the spirit that created it; nor is it enough to declare invalid the law we have outgrown or worthless the doctrine that requires reformulation. If the seed bore desirable fruit we must plant again or else go about with a hunger that will have to be appeased elsewhere; and if a house no longer adapted to our needs must be torn down, another must be constructed in its stead, lest we become a ready prey to the winds of disaster, the storms of passion, the tempests of doubt, and in despair seek shelter under the first roof that offers us hospitality.

Like the Prophet we must plant as well as uproot, build as well as destroy; and we must begin again with the *Home,* the nursery of our religion, and bend our energies, that it become once more the place where the word of prayer is uttered, the word of God is read, the Sabbath and Festivals are kept and such ceremonies are observed, as, for instance, the Kiddush and the paternal blessing, as will weave the veil of poetry about the home and associate with our religion the sweetest experiences of life. In short, more must be done along the lines of the Passover Haggadah published by us this year, of which a distinguished author abroad wrote: "both for its own intrinsic merits and as a sign of the times this little book may well cheer the heart of Jews."

Then we must work to make the *School* more efficient than it is, in order that a generation grow up with some knowledge of our religion, history, literature and language. We need more schools and better schools, more competent teachers, better text and reading books, better pedagogical methods and, not the least of all, more time devoted to religious instruction. We have made a beginning by sub-

ventioning a Sabbath School Journal, and appointing a standing committee on religious schools; but this is only a beginning. In your deliberations this week, I would ask you to give special consideration as to how to reach the children of school-age who are not enrolled in Sabbath-School and who may grow up without the desire "to be with their own people." This is fundamental; for what avail us the methods if we have not the children, and why build new synagogues if ever fewer will be those who care for them; or, if those who do attend them, have no taste for the distinctively Jewish sermon and cannot participate sympathetically in the worship, however reverential and decorous it may be.

Attendance at *Divine Service* not only stimulates and strengthens the Jewish consciousness, it is a test and testimony of our interest in Judaism. This is not a question of rabbinical or congregational vanity; it is the vitality and influence of our religion that depend upon public worship; and how to bring by legitimate methods our men, women and children into the synagogue, in the face of modern religious indifference, is a practical question of supremest importance. At our Round Table it will be discussed from various points of view and it is devoutly to be wished that some good results may ensue, in every part of the land, and greater encouragement be given those whose character, abilities and inclinations might lead them to enter the Jewish ministry.

In the Jewish, as in other denominations, there is a dearth of *Theological Students;* and, just as our country in time of need issues a call for recruits, is it our duty to utilize the solemn occasions of the year to make it known that our people are in urgent need of religious guides and leaders.

Of supreme importance, too, is it that we utilize the printed word to make *Propaganda* for our religion, to spread abroad a more correct knowledge of Judaism, and "to help in making Judaism a more vital and effective religious force among those who are of the Jewish race and bear the Jewish name;" and I urge you to adopt the admirable report of the Committee on Tracts which was referred, last year, to this convention for action.

At almost every meeting of the Conference, this question has

arisen. In the meantime, the Jewish Religious Union, of London, has begun to publish tracts and the *Gesellschaft zur Foerderung der Wissenschaft des Judentums* has set a much more ambitious plan into motion. Assuredly, our own people are in the acutest need of the knowledge which should be freely offered "to him, that thirsteth and him that hath no money." And when we contemplate the huge misconceptions about Judaism and the Jews which Guedemann has strung together for us in his recent book on *Juedische Apologetik* and which are solemnly taught under the guise of scholarship and the love of truth, by the learned philosophers and theologians of German Universities; and, when we consider that the many Americans who read the books of German theologians and sit at the feet of German professors will inadvertently circulate these same misconceptions in our country, we cannot begin too soon a systematic campaign of education.

The plan of the Jewish Publication Society to publish Bible commentaries, from the Jewish point of view, merits our praise. And in this connection, I would ask you to consider again the wisdom of publishing a scientific Annual and the advisability of creating a standing committee on Responsa, whose duty it shall be to publish each year, in the Year Book, their answers to the ritual questions propounded to them.

NEW SPHERES OF ACTIVITY

These annual gatherings, at which opinions and experiences are freely interchanged, should stimulate our thinking, enlarge our ideals and make us self-dissatisfied. They should also suggest new methods of work and open up to us new spheres of professional activity.

In our Round Table Conferences we shall have the welcome opportunity to discuss, heart to heart, the regular tasks which fall to our lot. In addition, let me call your thoughtful attention to some neglected fields where one or the other of us may find opportunities for congenial occupation.

If we are primarily a religious community, then the religious needs of not a single person of Jewish birth should be foreign to us, be he rich or poor, merchant or laboring man, professional man or farmer, well or sick, hearing or deaf, worthy or unworthy. To meet this re-

quirement it may be necessary to change the organic law of most of our congregations; it certainly is necessary to widen our professional interests so as to include those for whom little or no special provision has as yet been made.

The Deaf—In every good-sized community there are sure to be some Jewish deaf children. A commendable endeavor is now being made in New York and Philadelphia to form a school and congregation for them. Sporadic efforts have been made in other places to give them religious instruction. However, since the oral method of instructing the deaf is now quite common, some one in every city should be interested in gathering these Jewish children together and grounding them in their religion. In this respect, European cities have been more solicitous of their duty, than we.

The Sick—Regular provision should be made in every Jewish hospital to satisfy the religious needs of the sick and convalescent; for, it is especially in times of sickness that human nature craves communion with God. The Conference is now in a position to supply the necessary prayer-books, free of charge. The authorities should also provide Bibles for every room and ward.

Prisoners—There was a time when we prided ourselves that there were few, if any, Jewish prisoners. There are still whole states in the Union where this is true; and the statistics I have recently gathered show that the number of Jewish prisoners, proportionate to the population, is still small. Yet, for this reason we must not conceal from ourselves the fact that owing to a weakening of the Jewish consciousness, due largely to a lack of religious sympathy between the native-born children and their foreign-born parents; and owing to the temptations that constantly confront those who live in congested districts, there are now no large communities without their quota of Jewish delinquents. This is not the place to publish the figures. My principal purpose in sending out the questionnaire was to bring to the knowledge of the Rabbi the real condition of affairs in his own community and State that he might thereby be led to see his own duty in the premises. It is gratifying to know that many of the Rabbis voluntarily make periodical visits to the Jewish prisoners in their districts. However, where there are various penal institutions in a

State and the number of Jewish inmates is a considerable one, the congregations of each Commonwealth (for example, Illinois, Pennsylvania, Ohio), should unite and engage the proper person to devote his time exclusively to religious work in institutions of charity and correction, as is the case in New York City and State, and also in England and Germany. In this connection, it is but proper to commend the aim and object of the newly established Jewish Protectory in New York City; and again to make public the policy of the Conference to donate prayer books and hymn books to penal institutions, upon proper application to the president.

Farmers—It is timely for us to take recognition of the fact that, aside from the Jewish farmers located in the East in the neighborhood of larger Jewish communities, we now have in the Western portion of our country ten Jewish agricultural centers completely isolated from Jewish influences. They contain about 280 families, approximately 1,800 souls, and the number is increasing each year. The time to consider the religious needs of these people is while they still have and prize religious habits and are craving for public worship and a closer association with their own people. If we delay until they might be numerous enough to form organizations of their own accord, it may be too late. Their grandchildren will be quite estranged from us and are likely to have no desire to do that for which the pioneers express a great longing. There is no altar to which they can pilgrim thrice each year, as their forefathers did; and it is clearly our duty to make some provision that each one of these centers be visited at least thrice annually by a man who will provide for and superintend the religious instruction of the young, arrange for public worship, preach to the hearts of the people, bring them a living message from Israel and afford them that spiritual satisfaction which will naturally make them more contented with their lot of isolation. I am confident that it is possible to secure the man whose enthusiasm for the work and personal interest in the people will enable him to brave the hardships of travel; and I would recommend that the incoming Executive Board appoint a committee to confer with the officers of the Jewish Agricultural and Industrial Aid Society of the Baron de Hirsch Fund, the Jewish Agricultural

Aid Society of America, the Synagogue Extension Committee of the Union of American Hebrew Congregations, and other national bodies, for the purpose of raising a fund jointly from their treasuries for the support of this work which may become a powerful stimulus for the encouragement of farming among those who now refuse to leave the congested metropolitan districts, out of religious scruples, for which we must have the greatest respect.

Laborers—The estrangement of the laboring man from his church is a well known religious phenomenon of the present time. The Jewish laboring man forms no exception. Some of the foremost labor-leaders are Jews by birth; but we rarely hear of their religious affiliations. However, even if our working people desired to worship, they cannot keep the Sabbath; their homes are frequently at a great distance from our fashionably located temples; the dues are in many places so regulated as practically to exclude them from membership; and, if the whole truth were told, these people, often very sensitive, do not everywhere receive a cordial welcome at the temple-door.

Now, if ever there was a religion in hearty sympathy with labor it is Judaism which exalts the duty and dignity of work, which represents God Himself as a worker, and which instituted the Sabbath-day, the workingman's greatest boon. Our Bible has the highest praise for its Bezalels; and defines the workingman's social position by invariably calling him "thy brother." Many are the Mosaic laws for the protection of the laborer and the fruits of his labor; and the Prophet was the tribune, who with burning indignation resented any encroachment upon their rights or indignities upon their manhood. The Rabbis themselves were artisans and supported themselves by the toil of their hands. Surely, the Synagogue is the friend of the workingman and many a Jewish pulpit pleads his cause in the very teeth of capitalists. And yet, no special effort is made to direct the planting of synagogues and religious schools in the localities, populated by our working people. And where is the man who consecrates himself to them for religious service, as do our settlement workers for social service? And what an interesting work this

would be, what a blessed opportunity to help in the reconciliation of capital and labor.

Statistics show that a large proportion of Jewish immigrants from Eastern Europe belong to the artisan-class; many of their children serve in factories; a great many of our men and women work in stores and offices, upon a moderate income. Shall no provision be made for them in our Synagogal economy and no regard be paid to their religious needs? I deem this subject one worthy of your most careful and loving consideration.

Smaller Communities—Commendable as is the Synagogue extension work of the Union of American Hebrew Congregations, our country is so vast that two men cannot cover the territory and properly till the soil and nurture the seed. There are urgent reasons why some communities too small to maintain a Rabbi should nevertheless have a minister permanently stationed there. Probably as yet, we should be too idealistic if we expected rich men's sons with independent means to prepare for the ministry and consecrate themselves to this kind of missionary activity in a university town, the capital of a State, or a popular health-resort. Therefore, a national fund ought to be created for the subvention of poorly paid ministers, a fund from which to supplement the salary contributed by the home-town, because, in reality, these men would serve the whole country and maintain the dignity of our people and religion throughout the land. It is within the province of the Conference to stimulate the creation of such a fund.

PENSION FUND

In this connection, I would call your attention to our pension-fund created by the accumulation of one-half of our membership dues, one-half of the net profits of our publications and one-half of the interest received from our investments. The fund now approximates $12,000 and draws about $700 interest. Our three pensioners receive $1,100 per annum; and we are already drawing from the funds which we are eager to add to the principal. Nearly all of our members are still under fifty years of age and the claims upon the fund are therefore almost at the minimum. It is reasonable to expect, however, that after the lapse of another decade, there will be

wrought him a name among the scholars of first magnitude in Israel; Dr. Adolph Neubauer, a very distinguished scholar, whose contributions to bibliography, like those of Steinschneider, are solid foundation-stones for us to build upon; and Prof. Dr. Jacob Freudenthal, a beloved teacher at the Juedisch Theologisches Seminar of Breslau and an authority on Hellenism, Spinoza and Jewish religious philosophy in general.

In memory of these, as well as all the other teachers and scholars in Israel whom Providence has summoned to the Academy on High, I ask you to rise; and, as a mark of appreciation of their devotion to their ideals and as a token of our gratitude for their services, I request you, in accordance with our time-honored pious custom, to repeat the Kaddish.

ACHIEVEMENTS OF THE YEAR

The last convention planned many tasks for the year; and I take pride in reporting that owing to the fidelity of your officers and committees, all of its mandates have been carried out. A testimonial was handed to Mr. Simon Wolf on the occasion of his seventieth birthday and the resolutions in memory of Dr. Lippman Mayer were engrossed. The subventions to various publications were paid. A request was sent out to devote the Sabbath-Shekalim Sermon to Synagogue-extension. A protest against Sabbath legislation was sent to Washington and efforts made in behalf of the passage of a liberal immigration law of Congress. The Year Book of 344 pages appeared on December 15, the minutes having been approved by the Executive Committee and the remarks of speakers submitted to them for revision. Eight hundred copies were distributed according to a newly prepared mailing-list. Five different reprints of papers were made. Five thousand copies of the pamphlet "Why the Bible should not be read in the Public Schools" were printed and twenty-four hundred copies distributed to newspapers, Boards of Education, libraries, etc. A pamphlet of Holiday Sermons was printed and five hundred copies distributed free. A special edition of the Sabbath Service was printed for the use of summer-resorts. A new edition of eleven thousand copies of volumes one and two of the Union Prayer Book was printed and eight thousand five hundred and ten copies sold,

nineteen new congregations having adopted the ritual, a total now of two hundred and fifty-one congregations. A final revision was made of the manuscript of the Union Haggadah for Passover Eve, and of the five thousand copies printed, twenty-seven hundred and thirty-eight were sold. The Week-day Services, Ministers' Handbook, and revised Scriptural Readings were printed as manuscript, and sent to the members for emendation or suggestion. The committee on card-index sent out a printed supplementary report for the guidance of co-laborers and has some five thousand indexed cards on file. The score of Committee Reports and the Papers to be presented to this convention give additional evidence of fruitful activity.

It is a pleasure for me to acknowledge this gratifying proof of the ability of our members and this promising indication of their willingness to serve together; and I herewith express my heartfelt appreciation and gratitude to the Executive Committee and to every member of the Conference who rendered service, specially to the Secretaries for their willing self-denial and their intelligent co-operation.

CONCLUSION

By a wise provision of our Constitution, a limitation of two years is put upon the office of Presidency, and I lay down my trust deeply beholden to you for the distinguished honor you conferred upon me and the exceptional opportunity you afforded me to serve my religion and my people. It was my ambition to uphold the dignity and enhance the usefulness of our organization, so sacred and dear to us, because it is a monument to Isaac M. Wise, the immortal man who founded it and with so clear a vision divined its possibilities. And I turn the office over to my successor with the consciousness that there is a big destiny before American Israel, unified and united, and that the Central Conference of American Rabbis is constituted to play a very important role in the unfolding of Judaism in our land of magnificent spiritual, as well as material, opportunities and possibilities.

It is for this generation of American Jews, for whom the freedom of inquiry and thought and the liberty of individual conscience have been established by a heroic struggle with the powers of bigotry and fanaticism, to present Judaism in such a manner that it will

appeal to the heart and win the assent of the mind, be in accord with the growing thought of the world and yet so truly Jewish that every born Jew can give spontaneous assent to it and that, despite ceremonial differences, no religious schism need arise between the native and the alien, the ritualist and the spiritualist.

It is for this generation, for whom the hardest and most thankless pioneer work has already been done, to build the school, the synagogue, the college and whatever other institutions may be needed for the awakening, the nurturing and strengthening of the Jewish consciousness, upon a foundation so strong and with walls so firmly constructed that they will not tumble under the onslaughts of criticism, or crumble under the ravages of indifference and materialism.

It is for this generation, stirred by the story of pogroms, inspired by the presence of thousands and thousands of martyrs, roused by the crying need of national and international co-operation, to unite the Jews of the land into "a three-fold cord that cannot be broken," by esteeming one another, by confessing our spiritual as well as our philanthropic needs and by respecting the contribution each element of the community is best fitted to supply, especially by utilizing intelligently the fervor, scholarship and idealism of the recent immigrant.

A distinguished member of the first Duma came to this country, last winter, on the mission of welding the Jews of the world into a closer bond of sympathy. His words of wisdom and love struck a responsive chord in many hearts; and to make them effective, each one in his own community, might not be the least service our Conference, with its two hundred members located in every part of our country and backed by the strongest Americanized congregations of the land, might render Judaism and Israel.

May God prosper us and let us grow from strength unto strength.

Respectfully submitted,

JOSEPH STOLZ, *President.*

B

CONFERENCE SERMON

RABBI MAURICE H. HARRIS, NEW YORK CITY

The Central Conference of American Rabbis carries no indication in its name that it represents the Reformed wing of Judaism, though such is the conceded status of its clerical membership. This is well; it is rarely wise to emphasize party distinctions. For it is to be remembered also that we gather annually, not only or chiefly to consider the interests of Judaism's progressive wing. A glance at this and previous programs will show that our concern is with the whole of Jewry and with those interests that touch all phases of Jewish belief and life.

But times arise when it becomes necessary to emphasize party distinction. I think we are facing such a time now. Recent immigration has placed us in the small minority and put us, in a sense on the defensive. Some Reform Rabbis even assume an apologetic tone with regard to their school. I will not say that they lack the courage of their convictions so much as they seem not to be quite sure as to what their convictions are. I have discerned further a certain timidity in our camp, a hesitancy to press its claims, for fear it might be called illiberal. This condition, added to certain aspersions on the character of Reform and on its motives by those not of its party, demands, I think, a redeclaration of our standing, a re-endorsement of our program and a further testimony to the faith that is in us.

I

At the expense, then, even of voicing that which is familiar, let us survey our status before Israel and the world. We are Reform, then, first, in that we claim the right to interpret our transmitted Faith in terms of our own conviction. We feel that it is the right of every generation to breathe a something of itself into its spiritual inheritance, and thereby make it more truly its own. We feel

that no one age can legislate for all posterity, that Judaism is greater than any one phase of it. We say then that Judaism is not presented complete in any one era. It is evolved through the ages and by them. Each group must restate its relation to the world and its obligation toward it. We cannot arrest its growth, else that mistaken loyalty would be evinced at the expense of life. Life is movement, stoppage is death. Religion to be real must be vital.

We believe next in the simplification of Judaism, in its institutes and its ceremonial—not in *multa,* but in *multum;* not many principles, but great ones; not many rites, but impressive ones. Therefore further in this connection, it has been the aim of the Reform school to clarify the faith—not to present it as a complex, esoteric theory, needing a legal expert to unravel, but as a truth and an obligation that shines with lucid and convincing logic for all. Religion should be something hard to fulfill—an ethical striving, but not a something hard to understand. In this connection, while by no means banishing the Hebrew tongue from the ritual, (for we recognize its historic and emotional value), we do not lay stress upon a *linguistic requirement* for religion. We do not wish to bring an obscure tongue between the Jew and his religion. For Hebrew has been an obscure tongue to many Hebrews ever since the Babylonian exile.

Further, Reform recognizes that because Orientalism was once the environment of the Jew, the obligation does not continue to rest upon him to carry an Oriental atmosphere about him, whether in dress, in social relations or in the externals of worship. Most decidedly does it take issue with the Orient in the new place and import it gives to woman in the synagogue.

Reform further considers that distinctiveness for the mere sake of separation in matters of food, language, or custom, which have no inherent value in themselves, but are the mere accretions of the ages, is rather mischievous in so far as it may tend to confound the accruing accidents of an established religion and its eternal verities. When a principle is not involved, aloofness from our neighbor is not a good, but an evil. Religion should unite men, not separate them. This works both ways and should be a re-

minder also to the Reformer in his relation with his Orthodox brethren. He should not introduce a needless change. Whenever a time-honored Jewish custom can be appropriately observed by the Reformer, it should be. In this respect we should make sacrifice—that is, sacrifice of anything except principle—to maintain the solidarity of the Jew. In this direction we are glad to report that Reform's sober second thought has checked the revolutionary tendencies of the radical in his midst and restored some institutions too indiscriminately swept away. We value our new prayer-book just because it is the old prayer-book in spite of some doctrinal changes and abbreviations. In this sense we Reformers are conservative in that we wish to conserve. In this union there is strength.

Reform recognizes with earnest insistence the world mission of Judaism. It would emphasize the universal side of Hebrew prophetism. It has removed the exclusive passages from the ritual, and ventures to claim that the ritual is strengthened by these eliminations. Whether or not this universalism was fully grasped in certain epochs in our past, none the less it voices our conviction today. However limited the application of רעך may have been originally, for us it is "neighbor" in the broadest sense. We feel that we belong, not only to ourselves; and, if we have a message, it is for mankind.

We regard it our duty then as a world Faith to identify our service with humanity's interests. Why should not we work hand in hand with our neighbor in all undertakings that are in harmony with the great teachings of our fathers? Why should not the Jew, who makes *shalom* his ideal, participate in a Peace Congress? Why should not the Jew, who has made so much of dietary laws, be among the most determined in the crusade for pure food? Why should not he whose religion has taught him to be so considerate in the needs of children, be among the most determined opponents of child labor? We feel indeed that our universal obligation is largely our excuse for being.

The next Reform principle logically follows—we are not a nation. We are a people held together by a common Faith. We were a nation once. It is a phase in our history—a phase that is over.

It belongs to the day when national and religious boundaries were identical, when Church and State were one. Where we still continue to apply to ourselves the term nation, we apply it only in a metaphoric sense. Religion has reacted on our character, as it should. Our checkered history, the world's persecution, have all tended to differentiate the Jew somewhat—creating a Jewish type and strengthening the fraternal bond. That is all. We continue to stand distinct and together, not because of our blood, but because of our ideals.

This decides unequivocally our patriotic relation to the countries in which we live and to which we are admitted to citizenship. They are *our* countries, they are *our* fatherlands. Even in Russia the Jew has demonstrated his patriotism. He has fought and he has died to save his country. To win freedom for its downtrodden masses of whom he formed a part, to obtain a newer and a better Russia, Jews and Jewesses have gladly become martyrs. We are proud of our record there. It is one of the greatest chapters of our history since 1492. We have no sympathy with "Achad Hd'am," who deprecates it saying, Russian Jews should strive only for their own welfare.

So we would earnestly remind those of our brethren coming to these shores, that in America we should be Americans. But is this a Reform teaching? No and yes. Recently the Americanization of the immigrant has been looked at askance; we must emphasize it. The United States has had a direct influence on Reform Judaism. Environment has always reacted on religion. We saw that in Germany. America's freedom has been followed by an expansion of thought. Here, where we are free to go whither we will, unimprisoned in ghetto or pale, where we can voice our full conviction and live unimpeded our own life in our own way, in America where we meet no economic handicaps, no political disqualifications, our faith enters a new phase of more joyous expression. Here in America we feel we are no longer birds of passage, we have found a home.

While we do not say with some that America is our Zion—because it seems to smack of smug Philistinism—we do venture to declare that America may become our Zion. We look upon it in the

light of an achievement. The Jew, if he will, can carry his Zion with him wherever he goes. Zion is not a place, it is an idea; for Judea was a great land only when Israel came to it and it lost its greatness when Israel left it. While our religious condition here leaves much to be desired and while we might easily make out a severe case against ourselves, yet we have achieved something. We have built synagogues and schools for the communities, as well as homes for ourselves. We have launched great philanthropic institutions for the unfortunate, as well as furthering our own material welfare. We have established seminaries and publication societies, and worked to restore the Jew to the long estranged soil; while perhaps nowhere else have our people exemplified as here the famous maxim, "All Israel are responsible one for the other." And we will do more and better yet, if we feel that we are here to stay. This country is no "Nacht Asyl," but our home.

II

If we recognize the merits of Reform, we must also not be blind to its deficiencies. Otherwise we will not be its friends, but its enemies. The great evil of American Reform seems to be individualism. We have given too much latitude, we have encouraged too much diversity of Jewish practice. Every congregation becomes a law unto itself, doing what is right in its own eyes—lacking central guidance or authority. There does not seem to be sufficiently developed a sense of religious responsibility for the whole. This has given to the indifferent a species of sanction for negligence. It has given almost justification to the charge of laxity brought against us by those of the opposite wing.

It has grieved me much that this Conference in its wisdom decided against the holding of a synod to formulate some doctrine and to regulate its religious practice. I have also felt that it was unfortunate that this Conference decided against the formulation of some regulations to give uniformity to Reformed Jewish observance. I know that which we feared, but it was the lesser evil. I earnestly hope that the last word has not been uttered here.

Are we quite clear in our own minds as to the function of the Jew and Judaism today? Most of our labors are consumed in help-

ing our less fortunate brethren; for this fraternal service we have established the Alliance Israelite, the Anglo-Jewish Association, the Bnai Brith, a Committee of Sixty, a territorial project; most Jewish activity is concerned in caring for exiles, refugees from the lands of despotism, trying to transport them to free countries, (preferably Anglo-Saxon), regrouping them, scattering them, educating them, finding them employment and homes. This work is magnificent, it is a glorious record. But is not this service incidental, though nobly human? When the persecution is over or when there is a lull, what then? What is the service of Jews as such? Surely we do not exist only for looking after coreligionists persecuted because they are Jews. What then is our function today? Is not this humanitarianism hiding our *raison d'etre?*

When we do approach a wholly religious situation,—I speak here for all Israel,—I notice so much activity in what I would call a *negative* direction. The average Jew, asked the fundamental principle of his religion, would answer "acceptance of One God," as distinct from the Trinity, rather than the belief in God as against atheism, though Judaism is not best expressed in a belief. Great activity was exercised in New York to prevent the introduction of the Christmas tree into the school. The agitation was necessary and it was made effectively. Yet this was negative. Why should not that activity have been directed rather to bring about a better observance of Chanukah? Why do we not fight the Christian missionaries by opening Jewish missions? The pamphlet of your committee on the "Bible in the Schools" is a convincing document. But, why does the Jew go on record as exerting his energies to prevent the reading of the Bible in the public school, where he might with much better grace and far more fidelity to his inheritance seek to have read in the public schools such portions of the Bible as are acceptable to both Jew and Christian? This sensitiveness for the agnostic is rather overdone. I find Jewish lads are sent to boarding schools. Their Judaism at the parental request consists in their refraining from taking part in the religious service of the school. This protest of negation, is it not one of our historic tragedies? Even the observance of the Sabbath to far too many is a something negative

—a day on which we should refrain from work—as though work were something wicked, rather than looking to its positive side, a day for divine worship and human fellowship—religion's day.

Here then is opportunity for the Reformer's activity in which he might earn the endorsement of all Israel.

Let me then emphasize a few *positive* principles with which we may face the world. First, let the Jews stand out as a people maintained only by a religious idea. Let their survival bring forth the lesson that religions outlive states. In *this* sense let us be a peculiar people. In this sense let the world create a new definition for the word Jew, a religious coefficient of humanity.

Secondly, let the Jew stand out as a liberal among men, the eternal protestant against illiberalism or intolerance, narrow partisanship or bigotry. Our strategetic place as parent of religions gives us this privilege. A liberal in politics, a cosmopolitan among the nations, a world citizen—not limiting obligations at national borders. The world is my country. A liberal in religion, the Jew should stand forth as against those who coerce or are trying to persuade all the world to accept their religion. But while people accept their different creeds in accord with their divergent needs—let the Jew teach all to look with sympathetic respect on each other's faith. We do not discourage the proselyte as did our fathers. We welcome him. We are not indifferent to the spiritual welfare of mankind. But we should depict the messianic time, not when all will accept one religion, but when all will be religious and will live up to the noblest that their own creeds teach. Liberal means to help all men to live their own lives and to be true to their best selves.

And thirdly, let the Jew stand forth as the exponent of the domestic virtues, his historic place, the creator of the word "home." It was not the dietary laws, but the family responsibility that made the Jewish mortality during the Black Plague of the Middle Ages less than that of the surrounding people. The sociologist recognizes this realization of domestic obligation in the Jew even today, yet it needs a re-enforcement. In this sense let us be distinct if you like, nobly distinct, singled out by the greater sanctity of our homes.

And finally, as a summary of these, let the Jew live לקדוש השם

"for the sanctification of the name of God." Let him stand as the Puritan among the nations, an example of righteousness.

These are no mere edifying phrases—for an example or a warning the Jew must always be. His distinctiveness singles him out even when he tries to be a modern Marano.

We have a mission to fulfill—and, here I touch the very kernel of Reform in saying that our providential function is not held in arrested abeyance, while we are living in a Diaspora, so to speak, awaiting a Restoration for it to go into operation. The deliverance of our message to the world is not to be vaguely postponed till the millenium. If we have a mission it must be fulfilled TODAY.

C

MOSES HAYYIM LUZZATTO

(1707-1747)

In Honor of His Bicentenary

By Rabbi Isaac Landman, Philadelphia, Pa.

I

In every chapter of the history of the spread of toleration in Europe we find a friendlier attitude toward the Jews. Fifty years after the Treaty of Westphalia this attitude was becoming quite universal in Western Europe. Protestantism, to substantiate the claims for which the Thirty Years' War had been fought, was deeply interested in original Jewish documentary evidence and there was a growing liberality on the part of the Jews toward non-Jewish life and literature.

In Italy there had always been a higher culture among the Jews than in the rest of the European states. The proof of this is that there exists no trace of an Italian jargon. There the Rabbis—real, officiating Rabbis—studied and wrote Italian and Latin. Yet it is a remarkable fact that in Italy there was a stronger inclination to mysticism than in the countries further west.

That mysticism was prevalent to a degree even there, is not questioned. In spite of the keen disappointment resulting from the Sabbethai Zebi movement, Nehemiah Hayyun (died about 1730), created a profound impression—and Hayyun preceded Besht by only about twenty-five years. Strict orthodoxy, coupled with antagonism to culture, prevented the Cabala from obtaining too strong a hold on the Jews of western Europe. Jair Hayyim Bacharach (1634-1672) stated that Cabala was not for them; that they had their hands full with the study of the Talmud. In other words, the attitude of the Jews of western Europe toward Cabala was passive. Italy, however, with all its culture, produced enthusiasts. At the present day Joseph

Isaac Chingoli, in Vercelli, is an ardent advocate of Cabala as was the late Elijah Benamozegh, of Leghorn.

Whether this enthusiasm for Cabala in Italy was due to the influence of Roman Catholicism, with its symbolism and mysticism, or whether it was due to the close contact with Oriental Jews who came to Leghorn to have their books printed, or to some other cause, is a matter of speculation. The conditions as described, however, prevailed when Moses Hayyim Luzzatto was born in Padua, in 1707. His father, Jacob Hai Luzzatto, a wealthy grain and silk merchant, provided for the boy's education in Italian and Latin as well as in Hebrew. This intellectual development was accompanied by a passionate love for Cabala, acquired from the writings of Isaac Luria which he found and read in the library of his devoted teacher, Isaiah Bassani.

His bent, however, was toward poetry. Like Yehuda Halevy, who showed poetical talent at an early age, and like Solomon ibn Gabirol, who was a full fledged poet in his youth, Luzzatto's poetic genius showed maturity when he was but seventeen years old, at which age, according to Almanzi,[1] "he accomplished wonders." Not only had he then written several respectable epithalamia elegies,[2] but he was also working on a treatise on Hebrew versification, לשון למודים, and a drama, "Samson and Delilah," written in prose and poetry, to demonstrate the principles laid down therein. Before he was twenty he had completed a Psalter, modeled on the Psalms of David, and like that book, containing one hundred and fifty hymns. Within eight months in 1726 he finished his task, so faithfully imitating the style of the Bible in word and thought that Rabbi Jacob Poppers, of Frankfort-on-the-Main, considered it an attempt to equal the anointed of the God of Jacob, and therefore, a piece of "impudent and unpardonable presumption."

During the next year, at the age of twenty, he began his first long

[1] The references to Joseph Almanzi's ספר תולדות ר' משה חיים לוצאטאו are to the Michael Wolf edition, edited by him from כרם חמד part III, and printed in Leinberg, 1879.

[2] An especially noteworthy elegy is the one on the death of his teacher, Isaac Vita Cantarini. Compare Francis Delitzch, "Proligomena to 'Migdal Oz,'" p. 19, and Almanzi, p. 12.

play, מגדל עז, based on Baptista Guarini's pastoral tragi-comedy, "Il Pastor Fido."

Ardent activity in both sacred and profane poetry, however, did not hinder the gifted youth from pursuit of studies inspired by the works of Isaac Luria. We find him, with three kindred spirits, secretly searching out cabalistic mysteries and producing תקוני התשובה, mystic and penitential prayers and practices, which were to correct and atone for all the sins of Israel from Adam down.[1] He sees a vision of God.[2] Heavenly voices reveal unsearchable things to him.[3] The Saints and Patriarchs speak to him as man to man, and, at their suggestion, he composes the כללי חכמת האמת (Principles of the True Science), about fifteen works in all, concerned with the solution of the objections and doubts in the writing of Isaac Luria.[4] The prophet Elijah says to him, "Thy portion will be meritorious, for thou art a support to the שכינה in exile. Thou art the throne of glory to her. And when she will go out of exile תהא מנהל לה be thou a leader unto her."[5] No wonder, then, that Luzzatto, a young man of impressionable mind, of powerful imagination, of tender and poetic soul, unhampered by worldly cares, flattered by his closest associates for whom he fathomed the depths of cabalistic mysticism, enveloped in a maze of mystic extravagances and wrought up to a high pitch regarding his relations with the departed saints and the unseen world, should have arrived at the overmastering conclusion that he was destined to be the[6] משיח אלהי יעקב, מבשר טוב וגואל לעמו "the anointed of the God of Jacob, the harbinger of good tidings, the redeemer of his people!"

Unfortunately for Luzzatto the effects of the Shabbethai Zebi movement had not yet entirely worn off and the impression made by that "arch-impostor" of cabalistic adventurers, Nehemiah Hayyun, was yet vivid in the memory of living men. While Luzzatto was absent from Padua, Israel Kimhi, a Jerusalem scholar, gained

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[1] Almanzi, page 11, note 18.
[2] תלדות גאוני איטאליא p. 227.
[3] Almanzi, p. 17.
[4] Almanzi, p. 30.
[5] Almanzi, p. 18 quoting from ספר תקנים חדשים לרמח"ל
[6] Almanzi, p. 17, quoting from ספר תקנים חדשים לרמח"ל

some knowledge of the poet's messianic vision and published it in Venice. Later, a zealous and admiring pupil, Jekuthiel ben Löb Gordon, of Wilna, spread the fame of his teacher through his correspondence.[1]

Luzzatto had gone to Venice to publish his ספר חנכת הארון (Poems on the Occasion of the Dedication of the Sphardic Synagogue in Padua) and there replied to Leon of Modena's anti-cabalistic book, ארי נוהם, with a polemic החוקר והמקובל (a Dialogue between a Philosopher and a Mystic) in which he bitterly attacked the famous Rabbi's "Roaring Lion," and in which the poet and the mystic is also seen as a clear and methodic reasoner.

This series of events set the anti-cabalistic-messianic leaders in Germany and Italy in array against Luzzatto. In the North, Moses Hagiz, who was successful against Hayyun, and in the South, the Venetian Rabbis, headed by Şamuel Aboab, took up the quarrel against him. Luzzatto was a Shabbethai Zebi or a Nehemiah Hayyun in embryo! He was threatening the peace of Jewry! He must be summarily dealt with before any damage was done!

Resolved upon the destruction of the visionary they attacked him with coarse and bitter invective. Luzzatto, on the other hand, pleaded gently, but emphatically, that his writings had become known through no desire of his own and that he was innocent of any attempt to stir up the people. He feared that חילול השם would be committed in this quarrel and, for the prevention of a factional war, he courted an investigation of his school, and of his writings, principally his זהר תנינא, a faithful imitation of the original in style, diction and contents.

So that, while the Rabbis of Germany pronounced a ban upon all who would write or publish a book in the language of the Zohar, prohibiting association with or studying under Luzzatto and condemning his writings to the flames (June, 1730), the Venetian Rabbis sent an investigating commission to Padua. Bassani came, too. The result was that Luzzatto was prevailed upon to renounce the study and teaching of the Cabala, to secrete or destroy his writings, to publish nothing without Bassani's approval and consent, and to

[1] David Kaufman, R. E. J., Vol. 23, p. 256.

sign a document to that effect.[1] So pleased with this outcome were the Venetians that, before departing from Padua, they bestowed the title of Rabbi upon the repentant mystic.[2]

Luzzatto now cast off the charm of the Zohar, turned from mystic reveries to practical life and from the occult sciences to the less dubious and more legitimate muse of poetry. He abandoned the clouds and darkness with which he had enveloped his cabalistic works, written in the style of the Zohar, and clothed his poetic productions in the clear, simple, virile style of the purest biblical Hebrew. During this period of peace and quiet he produced some of his best literary poems, songs and epithalamia. He also traveled through Italy and took an active interest in his father's business. While in Mantua (1731 or 1732) he married Ziporah, the daughter of Rabbi David Finzi, of that city. The fruit of this union was a son.

This peaceful activity, however, was not of long duration. While his poetic soul had found expression in the delightful imagery and the sweetness of his verses, behind everything there lingered the supreme vision of Israel redeemed through Moses Hayyim Luzzatto, the anointed of the God of Jacob. In 1734 business reverses overtook his and his father's enterprises. The same year, Bassani permitted him to publish a new work ויכוח בין השכל והחכמה (A Controversy between the Intellect and the Soul).
This book, with its basis obviously in the Cabala, fanned up the fiery spark of opposition which had really never been extinguished. The Italian Rabbis dispatched a second commission to Padua. A search of Luzzatto's house revealed a book full of incantations which showed that the spirits came to Luzzatto at his behest. Certain suspicious instruments, which Moses declared to be shaving tools used at night, the investigators pronounced instruments for conjuration. They demanded a second recantation.

Luzzatto protested. He evidenced here a latent strength and courage of which he had heretofore not even displayed the symptoms. He declared defiantly that he would no longer bend to the

[1] תורת דקנאות; David Kaufman, R. E. J., Vol. 23, p. 258.
[2] Almanzi, p. 42.

cunning designs of the Venetian Rabbis; that they had no jurisdiction in Padua at any rate; that he would not recant; that he would rather leave Italy forever. This defiance resulted in the greater angering of the Rabbis, and, in November, 1734, they published a fearful and terrible ban[1] against every one who retained writings of Luzzatto, ordering that these be brought to them within a fortnight for destruction by fire. This was followed up by a public decree, about a month later, blotting out the name of Luzzatto and the mention thereof, from the face of the earth.[2]

There was nothing left for the wounded and disappointed poet to do now but to make his threat good, and so, hardly 27 years old, he fled from Padua, "like a fugitive roe," turning his eyes towards the city of freedom of conscience—Amsterdam.

Before reaching Frankfort-on-the-Main he wrote letters of solace to his family, and of cheer and courage to his friends urging them on to the daily and faithful study of the Zohar. In Frankfort, strangely enough, Luzzatto presented himself before Rabbi Jacob Cohen Poppers, of Prague,[3] whose name was the first attached to the edict of excommunication against him. Why he should have called on this man is a mystery. The Rabbi catechized him severely, lashed him with bitter words, upbraided him for scattering the seeds of mysticism, and gave him that advice, the rejection of which had driven him from his home and family—"Recant!" The spark of courage which he had displayed in Padua seems to have gone out entirely, for on January 12, 1735, Luzzatto made his final public recantation in Frankfort, beginning with a pun on Deuteronomy 4:44 וזאת ''התורה'' אשר שם משה לפני בני ישראל "And this is the *confession* which Moses placed before the children of Israel." He transferred all his works to the care of the good gentlemen in Frankfort; promised not to study or write Cabala up to his fortieth year, and then only in Jerusalem. Surely, rest and peace, if not honor in his own eyes, would be his until that time! And after that? His overmastering vision had never fled from him. His deep

[1] Given in full by Almanzi, p. 49.
[2] Almanzi, p. 53.
[3] David Kaufman, R. E. J., Vol. 23, pp. 259-60.

seated conviction that he was to be "the anointed of the God of Jacob, a harbinger of good tidings and a redeemer for his people" had never left him. And here lay the sole consolation. At the age of forty he would go to Jerusalem and there establish as a fact his long cherished dream, and until that time, he would study and write and dream in peace; for that he had again humiliated himself before his enemies.

In Amsterdam, he was received with respect and honor. His reputation as a scholar and poet had preceded him. He gained access to the best homes in the community as teacher and as social equal, and, in order not to make his Torah a spade to dig therewith, he polished optical lenses for a living. He was recognized not only as a scholarly and cultured gentleman but as an intelligent and discerning Talmudist and prominent and intellectual men vied in honoring him and later, his father and family whom Luzzatto brought to Amsterdam in 1737. It was considered an honor to be one of his pupils, as boasted David Frank Mendes, author of גמול עתליה

The spring of 1739 brought news that his Academy in Padua was running down; that the pursuit of Cabala was neglected; that the study of the Zohar was accomplished amidst many hindrances and under great distress; and that his disciples were being scattered.[1]

This information awoke anew the slumbering embers of his dreams and his heart was smitten with regret and with pain at the neglect of the "True Science." With all they could desire in the way of prosperity and honor in their new home, Luzzatto's parents suddenly determined to return to Padua. They carried with them letters to Luzzatto's friends and companions which show clearly that Cabalism and the dreams and visions engendered in him through its pursuit were as fresh in his mind as they were at the time he evolved them during his secret seances with the saints from the other world in his father's Beth Hamidrash in Padua.[2]

With the exception of a short visit to London, Luzzatto lived for

[1] Kerem Chemed II, p. 61.
[1] And do you call this misfortune? asks Almanzi, p. 64.
[2] Almanzi, p. 65, note 121.

ten years in Amsterdam. His renown increased with the years and with the publication of his works. His temperament was such, however, that it precluded all possibility of his remaining faithful to the oath and renunciation which he took upon himself at Frankfort. While his מסילת ישרים (1740), a work on religious ethics, and his דרך תבונות (1743), an introduction to the Talmud, are entirely free from cabalism it cannot be denied that he indulged in his mystic flights and wrote books on cabalistic themes.[1]

His Magnum Opus, לישרים תהלה, also appeared in 1743. It is expressive of Luzzatto's ethical teachings and sentiments. It is a work surpassing anything that had been written so far in Hebrew poetry, in subject matter, poetical diction, metrical exactness and lyrical beauty.

During all this time, Luzzatto was continually sending letters to the Academy in Padua urging the faithful disciples not to cease the study of the Zohar. His period of the public renunciation and temporary rejection of Cabala was coming to a close. In his fortieth year he would proceed to the Holy Land, there to publish to the world his dream of dreams, there to bring together the scattered ones of Israel, there to spread his wings, so often clipped and bound down to his sides, and bid all nations come and find shelter under them.[2] And indeed, in 1746, Luzzatto with his wife and son left Amsterdam for Palestine. They overcame many hardships and at last reached Safed. He arrived in sight of the Holy Land filled with hopes of realizing speedily his most secret aspirations. But at Arca Luzzatto was smitten with the plague which ended his own life and that of his wife and son. In his fortieth year, at the time when his period of renunciation of the Cabala was terminating, at the time when, as he thought, he was about to bring redemption to Israel, Moses Hayyim Luzzatto, poet and dreamer, mystic and idealist, scholar and visionary, was buried in Tiberias beside the grave of Rabbi Akiba, the holy—a martyr to his belief, thoroughly convinced of its righteousness and truth, even as was the martyr at whose side he at last found rest and peace.

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[1] Almanzi, p. 69.

[2] Almanzi, p. 69.

The gentleness, timidity and weakness of his nature were the causes of Luzzatto's undoing before the worldly-wise and determined Rabbis of Italy and Germany. His peaceful spirit and shrinking nature led him to accept the humiliations heaped upon him by his enemies; for, after all, was he not young and inexperienced, did he not desire peace and harmony in the midst of his people, and could he not await quietly and serenely the supreme moment of his life when his enemies would be confounded and his detractors put to shame?

There is a striking similarity in the story of the life and death of Moses Hayyim Luzzatto and Isaac Luria. The writings of the latter awakened in the former the flame of messianic pretensions. To both this flame was a compelling force leading them on in their visionary careers; both started for the Holy Land in the fortieth year of their lives to make their visions facts and both were smitten by the plague, before they could reach the Land of Promise.

The name of Moses Hayyim Luzzatto, however, will hold a deserved place in the pages of Jewish history and literature, not because of his messianic aspirations but because of his poetic outpourings. The tablet to his memory is erected in the poets', not in the visionaries', corner of fame. The endurance of his name rests not upon his mystic dreams and cabalistic subtleties but on his poetic genius, displayed especially in his dramatic poems, "The Tower of Strength" and "Praise to the Righteous."

II

Luzzatto's earlier play, מגדל עז, is a comedy in which passion, love and ambition struggle for mastery. It is of "The Merchant of Venice" type of comedy in that at certain points the author touches the tragic. The plot, borrowed from Battista Guarini, who, in turn, borrowed it from Torquato Tasso, has since been used by English and Scotch dramatists even of recent date. It is no more true, as Prof. Fleischer would have it,[1] that מגדל עז is "ein grosses Plagiat" of Guarini's "Il Pastor Fido" than it is true that Shakespeare plagiarized Bondello and Painter and The Chronicles or that Marlowe,

[1] A. S. Isaacs, "A Modern Hebrew Poet," p. 43.

Ben Jonson, Beaumont and Fletcher, Sir Philip Sidney, and Allan Ramsey, in their adaptations of the same story, plagiarized Guarini and Tasso.

"Migdal Oz" deals with the love of Shalom, a stranger in the land, Kedem, and Shelomith, the only daughter of Ram, its king. Ram had built a fortification on Har Oz and had offered the hand of the princess to the one who would gain entrance into the tower through a secreted door. A certain Zipha succeeded. Shelomith was thus betrothed to him and the nuptial day set.

Now, Adah, the belle of Kedem and a dear friend of Shelomith, having set her eyes on the handsome Shalom, determined to possess him. She had cast aside many lovers. The latest, named Eri, had discovered in her the archetype of wicked women and swore to rid the world of her; but he succumbed again to her charms and finally paid for his moral weakness with his life. In the suggestion that Adah arrange an interview between Shalom and Shelomith she finds the means for ridding herself of the princess, leaving Shalom to the magic power of her own unequaled charms and unrivaled beauty.

In this fanciful land, so well named Kedem, there is a law punishing with death by fire every betrothed woman against whom there is proved suspicious relations with other men. So Adah arranges an accidental meeting between the lovers in order to impugn Shelomith's chastity. She also sends a poison package to Zipha alleging that it came from Shelomith, who aimed at Zipha's death, that she might marry Shalom. The princess is thus falsely accused on two counts and is sentenced to death by burning in the market place.

The disconsolate Shalom, wandering in the outskirts of the city, soliloquizes upon his misfortunes to the mountains. An echo sends back the last words of his sentences, warning him that death awaits him and that there is no helper.

"Better far to die
But once than die a thousand deaths,"

is his reply and he rushes on to the fate that awaits him.

Arrived in the market place he finds Shelomith preparing to mount the pyre. Offering himself as his beloved's substitute he makes a public confession of his sins in which he recounts how he had once

broken into the Tower on Har Oz through a secret entrance. Zipha, in turn, confesses that he had found the door wide open, and is pardoned. Adah is prepared to pay the penalty for her intrigues, but Shelomith intercedes in her behalf and the curtain falls on a brilliant marital procession.

Luzzatto has followed the Italian's story faithfully in this play, translating, paraphrasing, condensing, and borrowing red handed, as in the case of the echo. He approached the story, however, from the Jewish and not from the Italian point of view. He reduced the number of important characters, renamed them and endowed them with Jewish characteristics. He took a story of bald, brutal, bestial passion and infused it with the lofty, divine element which makes of passion love. For the hideous, gory tale of the unfaithful nymph, which gives rise to the complications in Guarini's play, he substituted the Midrashic story of the Secret Tower, welding it with the Guarini-Tasso love tale into a complete, compact plot. Above all, he stripped the Italian's poem of all mythological content and of all the baser elements of the burning passion which Guarini idealizes when he permits those who succumb to it to go unpunished, but which Luzzatto condemns by making transgressors pay the penalty, either by death or by the more terrible punishment of conscience.

Luzzatto created in מגדל עז the first Hebrew drama, told in good biblical Hebrew, clothed in accurate, smoothly-flowing verse, displaying dramatic elements of a high order, exhibiting a developed plot, adaptable for modern stage presentation.

In his second play, לישרים תהלה, Luzzatto was even more successful from the point of view of Hebrew versification and technical construction, but he fell below his מגדל עז in dramatic force. לישרים תהלה is a morality play, making no pretensions to dramatic qualities of a high order. All his characters, with the exception of Hamon (the People), represent, allegorically, the virtues and the vices and therefore admit of no development or growth in the course of the action.

Hamon (the People) has been duped by Tarmith (Falsehood) to marry his only daughter, Tehillah (Praise) to Rahab (Arrogance). Later, however, he turns to the unrecognized and neglected Josher

(Rectitude), the son of Emeth (Truth) and his friend Sechel (Reason) and bestows his daughter upon the former to whom she had been originally betrothed.

There is a clear philosophic concept in this morality play. Rectitude and Reason are waging war against Arrogance, Falsehood and Folly. Rectitude is the child of Truth, nurtured by Patience, and Reason is his constant companion. Arrogance is the child of Passion or Desire, raised in the house of Fancy, and Falsehood is his constant companion. The prize of the contention is Praise, the only gift of the People. Arrogance and Falsehood impress their presence upon the People through self-advertisement; unobtrusive Rectitude is usually unrecognized. Arrogance and Falsehood have so blinded the People that they do not listen to Reason's argument in behalf of Rectitude; but are ready to bestow their all on the Arrogant and the False. Yet, says Luzzatto, optimistically, the heart of the People at bottom is true. In their hearts they believe in God and His workings among men, despite Falsehood's scoffing. However, they must have a concrete example of the truth before they will believe it. That given, the People will open wide their eyes, banish Arrogance and Falsehood and recognize Rectitude as the true child of Truth. Then will the People give all Praise to the Righteous.

If one should pedantically read Luzzatto's life history into the story of לישרים תהלה he would find an apt application. Emeth is the Cabala; Josher is her true son; Rahab and Tarmith, the Venetion Rabbis and Hagiz; Hamon, public opinion. Could he, Luzzatto, once reach the Holy Land and there give concrete expression to the dream which he, the son of the True Science, nursed by Patience, has to give to the blinded and deluded People, his persecutors would be banished and public opinion would turn to him; the song of joy would break through the storm of his woes and the People would find lasting happiness in the union of their only gift, Tehillah, to the true child of Truth, Josher.

III

Extremely impressionable, adaptable to a high degree and capable of imitation to a fault, Moses Hayyim Luzzatto could never be a creative master. As a result of the impression biblical studies

made upon his mind, he has given us the almost perfect imitation of the Book of Psalms, and a continued restating of the Book of Job in his plays; as a result of his unrelenting pursuit of Cabala he has given us the "Zohar Tinyana," an exact imitation of the original; as a result of his secular education he has given us the "Migdal Oz" and as a result of his experiences in the world of material life he has given us "La Yesharim Tehillah."

It is therefore not difficult to estimate, from our point of view, which was of greater value to Luzzatto, his Latin and Italian or his Hebrew education. It is fortunate that his father wisely made provision for them all. Secular literature opened wide for him the fields of beauty, poetry and the drama and developed his artistic temperament, expressed in his occasional poems and in his plays. The Hebrew training opened wide for him the fields of mysticism and sublime visions, expressed in his cabalistic longings and controversies and in his messianic pretensions.

Whatever may be said in derogatory criticism of Luzzatto's poems and dramas as enduring literature the absolutely transitory quality of his other works cannot be denied. They have long ago sunk in the undisturbed haven where rest the ephemeral products of mind and pen. Indeed, with the exception of showing Luzzatto to have been capable of clear and logical thinking, all of his non-poetic writings have added nothing to the store of Jewish lore or Jewish consciousness. As contributions to Jewish literature they fall into the valueless and legitimately neglected cabalistic group. In truth, the modern era looks upon this literature as having worked actual harm in its day; for its pursuit has led many a capable and brilliant mind to wasted capacity and practical ruin, whereas its neglect might have developed these same minds in worthy and profitable literary or philosophic channels.

The direction Luzzatto followed was, no doubt, determined by the influence of his teacher, Isaiah Bassani. That Bassani, rather than his unknown tutor of secular subjects, should have placed his stamp upon the pliant mind of this gifted youth was most natural. Moses' education was primarily Jewish and not Italian. Fortunately for the name and fame of Luzzatto his acquaintance with the secular

poets and dramatists counteracted somewhat the effect of Luria's works and the Zohar with its commentaries. Without his study of the Latin and Italian literature "Migdal Oz" would never have been thought of, nor "La Yesharim Tehillah" conceived. The former, as we have seen, is based entirely upon Italian models and dramatic conceptions; the latter shows clear evidence of the influence of the earlier play.

It is to be regretted, of course, that so talented a man and so gentle and noble a character as Luzzatto, should have wasted his undoubted literary genius and dramatic insight by throwing his heart and soul into visionary extravagances. But we do not agree with Graetz[1] that he was "a many colored sunbeam extinguished in a swamp." The sunbeam still glitters with a constant light through the noble though much neglected Neo-Hebrew poetic literature.

Moses Hayyim Luzzatto was neither a genius whose seat is with the mighty in the realm of literature nor is he to be cast among the lowly in the world of letters. He is one of those unfortunate irregular geniuses who are praised to the skies by one set of critics, sure of their side of the case; and abused by another set, equally certain of the author's failures. That is why Luzzatto is exalted to the very heights of poetic greatness on the one hand and entirely ignored as a dramatist on the other.

Superior endowment, even though not the highest, should receive its due meed of careful criticism and appreciation without exaggerating its bright flashes or its occasional commonplaces. Luzzatto as a poet ranks high among the world's poets. Writing in Hebrew, which, like Greek and Latin, is dead, the test of his diction must be the biblical standard. Now, so saturated was he with the language of the Bible that it became part and parcel of his thinking apparatus. The older he grew the more did he absorb the biblical speech and the better did he reproduce it in a manner of his own. So that, his psalms bear a striking likeness to the original; "Migdal Oz" is a mosaic of beautiful, effective, biblical phrases and phrase-combinations; and "La Yesharim Tehillah" is Luzzatto's own, fin-

[1] Volume V, p. 233, (American Edition).

ished, poetic product of the purest biblical diction and elegance of style.

As a dramatist, however, Luzzatto is not among the world's fixed stars, but must be considered solely in relation to Hebrew poetry. Here he holds a distinct position in that he was the founder of the school of modern Hebrew writers in Italy and the first Hebrew dramatist who dealt with contending passions in modern dramatic forms, who understood that characters in a drama must be the embodiment of motive forces, who presented players as well as talkers in the personages on his world's stage.

Had Luzzatto not been drawn into the vortex of Cabalism he would, doubtless, have fulfilled in a high degree the promises of dramatic capacity so unmistakably given in his first play. "Migdal Oz," it is true, is not well balanced structurally; "La Yesharim Tehillah," on the other hand, is structurally almost perfect. He is most successful in drawing his audiences into the spirit of the time and place of his action during the first scenes of his plays, and in completing the enveloping action before he drops his first curtain—two elements in dramatic construction which would satisfy the critical eye of a Lessing. In proportioning his rising action to the rest of the divisions of the play he is less happy, but he leads up to and presents his climaxes in a masterly manner and leads down from them to the solution of the plots in rapidly moving and satisfactory scenes.

Luzzatto's one great fault in construction is retarding the action with irrelevant dissertations. In "Migdal Oz" he was influenced by his sources, in "La Yesharim Tehillah" by his desire to introduce scientific knowledge. When Shalom, for instance, apostrophizes the silent rocks, the beasts of the field and the birds of the air to give ear to the expression of his deep love[1] and Tehillah pours out her soulful complaints to the mountains[2] we are moved to sympathy. But when the author intrudes his own love of nature continually in long speeches, he flaggs the progress of the story and undermines the strength of the action. Time and again while we are

[1] M. O., Act I, Sc. I.
[2] L. T., Act I, Sc. I.

intensely absorbed and profoundly stirred by the fortunes or misfortunes of the characters our attention is drawn from them by an irrelevant figure or disquisition just when we expect the characters to give vent to their emotions in action.

Criticism on this point, however, must not be too severe. *Dormitat aliquando Homerus.* The mighty Shakespeare, himself, often falls into the trap, especially in his masterpiece, Hamlet. But, in Hamlet, the English poet is pardoned by the structural analysis, for he attempts to draw an elaborate psychologic development of the protagonist's mind and character. Shakespeare succeeded, whereas in psychology and character drawing Luzzatto is weak. In "La Yesharim Tehillah" this is due to his presenting the personages as types which admit of no development during the course of action. In "Migdal Oz" they are also full grown and act by means of makeshift laws; though Luzzatto does show a deep insight into character in Shalom, Shelomith, and even Adah. Yet we feel the superficiality of even the first two. In "Migdal Oz" we are always on the surface of things, with slight exceptions here and there. In "La Yesharim Tehillah" we often get inside of them and touch bottom—but in a moral, not a dramatic sense, for in the later play the emotional is practically absent.

Again, Luzzatto falls short of the dramatist's high honors in his woeful lack of originality and paucity of stage invention. Though he lifted the Italian tale out of its low elements and made of it a lofty and more universally acceptable stage story, though he combined it with the Midrashic simile of the tower and fused the two into a complete whole, yet the parallelisms between "Migdal Oz" and "Il Pastor Fido" and between "Migdal Oz" and "La Yesharim Tehillah" are not accidental. They give testimony to the poverty of the dramatic originality in the author. More would be expected from a man of so powerful an imagination as was Luzzatto's. But Cabala stepped in after he produced his first play—a most creditable piece of work for a young man just out of his teens—and turned that wonderfully imaginative mind into mystic speculations. As a youth, following Guarini, we would expect him to employ the stilted and impossible makeshifts of the Italian for creating his situations;

but as a man, when we would look for self-helps in plot envelopment and development, Luzzatto had already passed through trials and tortures which stunted in him all ambition to continue on the lines laid down in "Migdal Oz."

That Luzzatto did possess dramatic qualities and that these might have been developed to a high order, had he not been carried away by his mysticism and the course of events, no critic can doubt. He understood the art of contrast and had the ability to make the contrasts vivid;[1] he caught the value of short, pithy speeches in scenes of light comedy as well as of intense emotion,[2] he recognized the dramatic function of premonition and preparation for things to be done, and expressed them at times crudely, as in dreams, but at other times most effectively and artistically, as in the use of the echo;[3] and he had the power to work up to climaxes and to sustain them while holding the audience in breathless attention.[4]

Luzzatto, then, was the first of the modern Hebrew writers in Italy. He was equally at home in reproducing Cabalistic, mediaeval-philosophic, or biblical style and diction—the tragic fault in his life and work. He began a new epoch in Hebrew literature. He was the first to point out that Hebrew—clear, pure, biblical Hebrew—could be employed as a vehicle for dealing with the deepest emotions in acceptable modern dramatic form; and he created a new school of Hebrew dramatists who imitated him in borrowing plots from foreign writers and in retelling them from the Jewish viewpoint.

Essentially, however, Luzzatto is a poet—a lyric, descriptive and dramatic poet. "Migdal Oz" displays flashes of genuine power in plot, situation, and dialogue; "La Yesharim Tehillah" is a series of opportunities for poetic expression, in dramatic form, of commonplace and higher thoughts on the virtues, on man and on God.

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[1] M. O., Act II, Sc. II; Act III, Sc. I; Act IV, Sc. VII; L. T., Act III, Sc. I.
[2] M. O., Act I, Sc. I; Act II, Sc. II.
[3] M. O., Act I, Sc. III; Act IV, Sc. IV; L. T., Act II, Sc. IV.
[4] M. O., Act IV, Sc. IV; L. T., Act III Sc. I.

D

THE ORIGIN AND FUNCTION OF CEREMONIES IN JUDAISM

By Dr. K. Kohler, Cincinnati, Ohio

The significance of ceremony in the religious life of the Jew forms one of the main points at issue between Orthodoxy and Reform. To Rabbinical Judaism the Sinaitic Law, written or oral, is immutable (compare with Maimonides' ninth article his Code H. Yesode ha Torah ix), each of the 613 commandments being regarded as fundamental (David ben Zimra Responsa i, 344). The distinction made between moral laws dictated by reason and ritual laws which rather baffle reason and common sense (Sifra Ahare Moth xiii; Yoma 67b) does not imply that the former are of greater importance, nor does the latter classification of the Mosaic laws into rational or social and divinely revealed ones (Saadia Emunoth iii. 1-2, Ibn Ezra to Exod. xxi. 2 and Kuzari II/48; iii. 7, 11) place the former class higher than the latter. "The divine precepts, whether their purposes are intelligible to us or not, demand unreserved obedience" says Maimonides (Moreh iii. 26, with reference to Yoma 67b, Sanhedrin 21b, Bereshith Rabba 44, comp. Berakot 33b). Nay more. While dividing the Mosaic laws into universally human or social and specifically Jewish or religious precepts, Maimonides expressly assigns to the latter a higher rank in view of their ulterior spiritual aims and purposes. (Moreh iii. 27 and Mishnah Commentary Peah. i. 1). Nor do Simeon Duran (Magen Aboth at the beginning) and Albo (Ikkarim iii. 25) take a different view when speaking of the ceremonial laws in contradistinction to the moral and social or juridical statutes, since for them also the former as the religious or divinely revealed ones claim a higher place as constituting the Jewish mode of worshiping God. Viewed in this light, Moses Mendelssohn was in perfect accord with tradition when, rationalist as he was, he declared the ceremonial laws to

be the essential portion of the Mosaic legislation, whereas the ethical laws of the Pentateuch, being dictates of reason and common-sense, are the universal property of mankind. "In order, then, to have a people of pure theists in the midst of a world of polytheists, the divine law-giver had to bind the members of the Jewish nation together by the observance of certain practices which were to serve as signs and symbols expressive of religious and ethical truths. Instead of imposed dogmatic beliefs which shackle the human intellect, these ceremonies should form a species of picture-language to awaken and foster certain thoughts in the minds of all and appeal to the heart of each so as to render them guardians of pure theism. These bonds, then, intended to keep Israel's people together for all time are forever to remain in force, whether their original purpose be still understood or not, until it would please the Most High to reveal His will anew in a legislation as solemn, as positive and as all-powerful as was the one on Sinai." This well-known view presented by Mendelssohn in his Jerusalem, says Zunz in his "Gutachten ueber die Beschneidung," 1844, prevailed for some time, and Zunz himself as well as Reggio, whom he quotes, shares it in so far as both lay all stress upon the ceremonial law as being peculiarly Jewish and bound up with the memories and hopes of the Jewish people. It is, however, a great inconsistency on the one hand to denounce submission to an imposed creed in the name of liberty of conscience and on the other hand to demand blind submission to imposed forms of practice which no longer have any meaning for us. It is perfectly logical for him who believes in a supernatural revelation to maintain that, no matter whether they appeal to our understanding or not, the ritual laws demand obedience as "the decrees of the great Ruler of Life concerning which scrutiny is not permissible." On the part of such as deny the authenticity of the Pentateuch—and here Zunz and Graetz are on the same side as the adherents of the Kuenen-Wellhausen school—blind adherence to usages that have no justification in themselves is, as Dr. Geiger, in his "Wissenschaftliche Zeitschrift," 1839, so well characterized it: "Hunde-Gehorsam," slavish practice without conviction, unworthy of thinking men. The whole Reform movement, indeed, as is so lucidly shown by Dr. David Philipson in his scholarly work: "The

Reform Movement in Judaism" (see especially 6-13; 332 f.) hinges on the question whether Judaism is a system of ceremonial observance as binding upon the Jew as is the system of dogmatic belief upon the Christian, or whether Judaism is a system of religious and ethical truths, the ceremonies being only the means to higher ends, not ends in themselves.

It is not the object of this paper to follow up the warfare waged by the leaders of Reform against ceremonialism. It is fully recognized today that Holdheim far overshot the mark or, as Dr. Philipson aptly expressed it (p. 91 eodem) "he made the serious error of quite underestimating the place of ceremony in the religious life," when he declared the whole ceremonial law to be the outcome of Israel's national life and, therefore, of no validity for Judaism as a religion. Far more correct was the attitude of Einhorn and Samuel Hirsch at the very outset when, in opposing the vagaries of the Frankfort Reform Verein, they emphasized the need of ceremonies as symbolic expressions of the priest-mission assigned to the Jewish people (see "Allgemeine Zeitung des Judenthums," 1844, p. 88 f.; 123 f., 134 f. compare Aaron Chorin "Rabbinische Gutachten ueber die Vertraeglichkeit der freien Forschung" 1842, p. 28). But in how far the ceremonies are to be regarded as essentially Jewish and therefore to be unalterably maintained, and in how far they present only adaptations from older non-Jewish life and accordingly permit of modifications, alterations, and radical changes is a question concerning which opinions still widely differ. In order to reach positive conclusions, a historic review of the ceremonies in their various stages of growth is required, and the principles underlying their development in the different phases of religious life must be investigated and established.

THE ORIGIN AND DEVELOPMENT OF JEWISH CEREMONIES

When speaking of ceremony, we must dismiss the notion we moderns have that it is a mere conventional form without intrinsic value and meaning. To go back to the Latin, *caerimonia* signifies reverence and awe like the word *religio* with which it is frequently coupled, while the plural *caerimoniae* denotes religious rites, which

in Rome had a magical rather than a symbolical character. That is to say, the Roman ceremonies were believed to have a coercive power over the deities. For the pagan mind in general the ceremonies constitute religion, which is viewed simply as a mode of worship void of ethical purposes. In the course of time, however, the original object of these ceremonies is forgotten, and they become empty forms until upon a higher stage they are invested with new meaning and made to convey higher thoughts. There is, consequently, a singular affinity noticeable between the ceremonies of various people and classes, since, as a rule, they have a common origin in primitive life. Ceremonies are never the creations of individuals; they grow and change like languages. They are, as Edward B. Tylor in his "Primitive Culture" and his "Researches into Early History of Mankind" calls them, "the gesture-language of theology." The people that crave for rain, for instance, would in solemn manner pour out water before the heavenly power to suggest what it should do for them, and henceforth water libation becomes part of the sacrificial ritual elsewhere. Each ceremony may thus be traced to its origin in primitive time. When the Occidental lifts his hat before a superior today, he is unaware of the far older form of showing submissive self-surrender by stripping oneself of all armaments and equipments which, of course, included the headgear. This corresponds with the Oriental custom of taking off the shoes, as Tylor has shown. On the other hand, it is regarded as disrespectful in the East to receive, or be seen by, strangers bareheaded, and it stands to reason that it is considered by Orientals still more derogatory to the honor of God to stand bareheaded before Him in prayer or in sight of the sanctuary. (See Mishnah Barakot ix, 5, where the words: *"Lo yakel et rosho beshaar ha Mizrah"* can only mean "One should not bare his head in sight of the Holy of Holies," exactly as the Roman priests officiated only with covered heads. Compare Hughes Dictionary of Islam, s. v. Head; and Jewish Encyclopedia s. v. Bareheadedness). You observe at once the pivotal question at issue: Are we as Jews in Occidental life to be Orientals in the house of God, or are we Occidentals in every respect?

So are forms of greeting mere questions of politeness to us. But when the Mishnah in Berakot, just quoted, dwells at some length upon an ancient Pharisaic institution to the effect that, contrary to the rule prohibiting the use of the sacred name of God for profane purposes, men should distinctly pronounce the holy Name when meeting each other, as did men in Biblical times, we must come to the conclusion that this usage had a more serious motive. No doubt, the fear of malign influences such as that of the evil eye and the various evil omina prompted these greetings (comp. Psalms cxxix. 8; Ruth ii. 4) the real meaning of which gradually fell into oblivion.

Robertson Smith in the introductory remarks to his "Religion of the Semites" says: "Behind the positive religions which * * * trace their origin to the teaching of great religious innovators who spoke as the organs of a divine revelation, lies the body of religious usage and belief which cannot be traced to the influence of individual minds. No positive religion that has moved men has been able to start with a *tabula rasa.* A new scheme of faith can find a hearing only by appealing to religious instincts and susceptibilities that already exist in its audience, and it cannot reach these without taking account of the traditional forms in which all religious feeling is embodied, and without speaking a language which men accustomed to these old forms can understand * * * The precepts of the Pentateuch did not create a priesthood and a sacrificial service on an altogether independent basis, but only reshaped and remodelled, in accordance with a more spiritual doctrine, institutions of an older type which in many particulars were common to the Hebrews with their heathen neighbors. Every one who reads the Old Testament with attention is struck with the fact that the origin and *rationale* of sacrifice are nowhere fully explained; that sacrifice is an essential part of religion is taken for granted as something which is not a doctrine peculiar to Israel but is universally admitted and acted on *without* as well as *within* the limits of the chosen people." These observations have their bearing upon the whole Mosaic Code with its purity and dietary laws. Of course, the orthodox Jew of the type of David Hoffman in Berlin for whom the Mosaic Code with

its traditional interpretation is divinely revealed and the sacrificial and Levitical laws only temporarily suspended until their reinstatement by a divinely ordained power, can only assign mystical, or at best symbolical, reasons to all the ceremonies prescribed by the Torah. We, who behold in religion an ever-progressive force working through the inner consciousness of man, first collectively and afterwards individually, must ascertain the origin and purpose of each and every ceremony in order to find out whether by appealing to our minds and hearts it fulfills a religious function or whether it has become an empty shell with the kernel gone. In doing so, we must discriminate between the ancient ceremonies of Biblical times which are still influenced by primitive notions, the Rabbinical ceremonies which received their mould and character under the influence of conscious but authoritative forces, and modern ceremonies which still lack more or less the authority of historic powers and specific Jewish characteristics.

I. THE MOSAIC CEREMONIAL

The Mosaic ceremonial system, impressive as it is with the authority of divine legislation and with the grandeur of a great world-wide historic power, speaks to us, nevertheless, in a religious language not our own. We have to retranslate it into our own mode of thinking and feeling. It is based upon sacrifice against which our religious consciousness revolts. It rests upon notions of priestly holiness and purity which we reject. It confines the worship of the Most High to the priesthood and the sanctuary and fails to bring God nigh to the people and home to each heaven-aspiring soul. Mosaism, with its temple cult, it to us—and this is the essential difference between Reform and Orthodox Judaism—only the preparatory stage to Rabbinism with its Synagogical life and to Modern Judaism with its many-centered religious life. Those who call us Karaites or Mosaites know neither what Karaism was nor what Reform Judaism stands for. We believe in the ever-working laws of historic evolution and see in assimilation the force ever at work in Judaism's progress. The entire *sacrificial* cult of the Pentateuch is the result of a powerful assimilation.

Careful scientific investigations comparing the Babylonian, the Phoenician and the old Arabic sacrificial system, including even the terminology, with that of the Mosaic Code, have established the fact beyond a cavil of doubt that the divine lawgiver, or lawgivers, simply adopted the rules and customs of priestly practice prevalent for ages, while at the same time eliminating such elements as were connected with idolatry, witchcraft and the abominable orgies of the Astart and Baal cult, and changing form and character here and there to give the whole service a higher and more spiritual meaning and purpose. The fundamental principle that all the sacrificial and priestly practices should, by various degrees of purity and sanctity, lead up to and culminate in the divine ideal of Holiness, in a Holy God whose sacredness is to eradiate from the sanctuary and impart itself to the people over the land, at once lent the system a peculiar and lofty character; but the system itself as a religious machinery was borrowed from its environments. The central idea which pervades the entire sacrificial service is the same that underlies the Semitic, if not primitive religion in general, and that is, that only *blood* as the vital power of man and beast *unites* and *reunites* men and God. Only blood possesses the power of *atonement* (see Lev. xvii. 11). Only blood seals a covenant and reconciles an angry deity. Only the signs of blood protect the houses, the men and the flocks against malign spirits. Read the personal observations made in Bible lands by Prof. Curtiss in his "Primitive Semitic Religion" and by Clay Trumbull as recorded in his "Blood Covenant" and "The Threshold Covenant," and you have the key to many religious ceremonies of ancient Israel. New light is there thrown upon the twelfth and thirteenth chapters of Exodus which treat of the Passover lamb whose blood is sprinkled upon the doorsill and doorposts and of the sacrifice of the firstborn of the flock and the herd together with the signs upon the arm and the forehead. We learn of the shepherds of Arabia and Palestine offering each spring at the increase of their flocks and herds some of the firstborn as a sacrifice called *Fedu*,—the same as *Pidion*, "Redemption,"—into the blood of which they dip the hand to put the sign of "a hand" or of a "Tau" (cross) upon the doorsill and upon the forehead of men and sprinkle some upon the flock and the herd to avert ill-luck or to insure the

divine blessing. So is every new household opened by a moving tribe, or by a newly married couple, consecrated by sacrificial blood warding off evil spirits that may beleaguer it. So is every grievous sin committed ransomed off by such sacrificial rite.

Likewise is the life of a child in cases of sickness or distress dedicated to the local saint, bought off by the sacrifice of a lamb or goat, and in case of poverty also by a rooster or hen. We thus find the closest similarity between the practices mentioned in the Bible and those still in use in the Bible lands. Also in regard to the festivities of the ingathering and the firstlings of the yearly produce. As Maimonides, in the third book of his Moreh, has suggested with fine divinatory powers, it was the method of a wise pedagogy which either made use of pagan rites to train the people of Israel for higher religious views and habits, or so transformed the ancient practices as to guard the people against lapsing into heathen vice and cruelty.

We must bear in mind that antiquity knew of no other form of worship than sacrifice. However bitterly the great prophets in Israel condemned the heathen mode of bribing deity by the blood and the oil poured upon the altar while Israel's God demanded righteous conduct, they could not abrogate the sacrificial cult. Nor did they intend doing so. They did not accord to prayer and song a higher place in the service. Even the great seer of the Exile, when giving utterance to the glorious vision of the time when the house of God would become a house of prayer for all the nations, still beholds the pillars of smoke rising from an altar decked with holocausts and other blood offerings. And so does the incense of sacrifice offered to God from the rising of the sun unto its setting betoken to the last of the Prophets the universality of religion. Only the Hasidean Psalms xi and l echo forth the clear note of dissent, ushering in a new era of religious life during the Exile, as we shall see. In the Mosaic system the priestly ritual, dominant in all sanctuaries, is the only legitimate one. Prayer, and confession of sin are admitted as occasional outpourings of the individual, yet only at the outer parts of the sanctuary. Even the inspiring song and music of Levitical choirs find no place, or mention, alongside of the primitive horn (Shofar) and trumpet.

In all likelihood this simplicity is intentional. It was to form a striking contrast to the seductive orgies of the Canaanite. This would also account for the strange lack of ceremonial prescribed for the different holy days. Only the old shepherd festival of spring, Pesah, transformed into a memorial feast of the Exodus has a more elaborate ritual. The three agricultural festivals still appear in a rather shadowy form except in so far as the number of sacrifices is concerned. Obviously, the lawgiver is concerned only with the regulation of the official cult. As to the popular festivities, we only learn that the poor, the widow and the orphan, the stranger and the Levite were to participate in the joy of the harvest and vintage and to receive the corners of the field at the ingathering of the crops. From other sources, especially from comparative studies of religious practices, we learn that certain portions of the field were consecrated by the people to the gods of fertility amidst religious processions of a half lascivious and half austere character; and we at once comprehend the meaning and the high ethical purpose of the Mosiac law assigning the corners of the fields to the poor. Also in regard to the Sukkoth festival and the palm, myrtle and willow branches specified in connection therewith, there are several indications in Scriptural passages that the festivities of the water libation held in the second temple originated in ancient times; only the priestly legislation had no interest in a public ceremonial outside of the sanctuary.

In the Atonement Day ceremonial we have a peculiar combination of a primitive Semitic and a purely monotheistic rite of expiation. The scapegoat sent out to Azazel, the goat-like demon of the wilderness, as Ibn Ezra sagaciously explained the name, belongs to the same category as the bird sent out to carry the disease of the leper into the wilderness (Lev. xiv. 53) and has many analogies in ancient Semitic usages (see Robertson Smith "Religion of the Semites," p. 402 note, and comp. Orelli "Religionsgeschichte" p. 760; and art. Azazel in J. E.). This archaic rite meant for the inhabitants of Jerusalem originally the removal of physical evil for the new solar year (xi. 1 and comp. Lev. xxv. 9-10). The priesthood, on the other hand, expatiated on the rites of expiation for the sanc-

tuary, the effects of which only indirectly affected the people for whom the day was made a fast day. The whole ritual has an exclusively hierarchical character which was changed only at the hands of the Pharisees in their combat with Sadduceeism. These only gave it the character of a grand symbolic act of purification and divine atonement.

The only day which stands out as a genuine Jewish institution without parallel in paganism is the *Sabbath.* It is emphatically declared to be the sign of the covenant between God and Israel (Exod. xxxi. 16-17). Unlike the Babylonian Sabbath which figures as a day of austere stand-still for the royal representative of the nation, the Mosaic Sabbath is a day of rest and recreation for the whole nation, including the slave, the stranger and the beast. It is a testimonial to God as the Creator of the Universe as well as the Liberator of man. Still a ceremonial of a positive kind is prescribed only for the priest who, besides the additional sacrifice, places the new shew-bread upon the golden table each Sabbath day while taking home the old (Lev. xxiv. 8-9).

As the great Memorial day of the deliverance from Egypt, the Passover feast also occupies a central position in the Mosaic number of holy days. Many ceremonies cluster around it to become reminders of important religious and ethical laws, the unleavened bread of primitive time (See Tylor's "Anthropology," p. 267) having been rendered symbolic of the hastened exodus of Israel from the land of bondage.

There remain for discussion, then, those ceremonies particularly enjoined as signs for the body. The most important of these is the sign of the Abrahamitic covenant. Here, too, the pedagogical tendency of the Mosaic law becomes evident as soon as we compare the rite prescribed in Genesis xvii. 11f. with the one in use among all the other tribes in Arabia, Africa and Australia, and find traces of the older primitive form also in ancient Biblical time. I refer to the stone knives used by Zipporah and Joshua which, as shown by Tylor ("Early History," 217) point to a cruder age, and to the connection of the rite with marriage in the story of Shechem (Gen. xxxiv). It is the consecration of manhood at the approach of

puberty and before marriage that is intended by the practice in primitive life, and the painful ordeal becomes a test for the youth, as in similar savage customs. Obviously in assigning the tenderest age of infancy as the time for the performance of the rite, when the pain, or consciousness of pain, is minimized, whereas Ishmael, the father of the Beduin tribe, is circumcised at thirteen years of age, the act is elevated to the dignity of a solemn initiation of the child into the Abrahamitic household. The solemnization of the act by a public festivity, however, as is done by the Moslem who calls it "the feast of purification" (comp. Joshua v. 9 and the art. Circumcision in the J. E.) came into use only in post-Biblical time. Whether the Deuteronomist (Deut. x. 16; xxx. 6; compare Jeremiah iv. 4 and ix. 24), in symbolizing the rite accepts the view of the priestly Code or deprecates it, is a matter open to controversy. There is no doubt, however, that the idea of the Blood-Covenant prevailed also in relation to this rite, as may be learned from its relation to the Passover feast (Exod. xii. 44-48). And this leads us to the "sign" on the hand and between the eyes mentioned in this connection in Exod. xiii. 9 and 16. Rabbinical tradition refers this to the Phylacteries introduced in post-Biblical time. But Samaritan practice to this very day helps to elucidate the passage. The blood of the Passover-lamb slaughtered on Mount Gerizim is put on the arm and the forehead of the children, as has been witnessed by Petermann "Reisen in Orient" I, 137; Stanley "Eastern Church" I, 561 and others. Out of such custom which has talismanic character, the Tefillin or Phylacteries developed, just as the Mezuzzah grew out of the other talismanic practice of bedaubing the doors with blood in the shape of a hand and the like. The Deuteronomic law-giver (vi. 8-9; xi. 18-20) suggests by way of symbolism " the binding of the words of the Law on arm and forehead and the inscription of the same on the doorposts," a practice met with among Moslems today and among Christians of old; and this became a fixed ceremonial law, although the talismanic character of both the Tefillin and Mezuzzah is occasionally alluded to in the Targum and the Talmud (see my article in "Monatschrift," 1893, p. 445 f.). The Zizith, too, which in Deut. xxii. 12, appear to be merely enjoined as a lesson of public decorum, are in the Holiness

Code (Numbers xv. 37-41) prescribed as a ceremonial practice of a religious nature, though the talismanic character of the purple blue thread upon the fringes is generally assumed by modern commentators and seemingly confirmed by Talmudic utterances. (See Tosifta Berakot at the close and Midrash Tehillim to Psalm vi.)

A real consecration of the entire people of Israel as God's holy priest-nation is expressed in the dietary laws, the priestly origin and character of which cannot be doubted by the student of comparative religion. Whether R. Smith's theory of the totemitic significance of the unclean, or tabooed, animals, be accepted or not, the fact that the laws of the Hindoos, of the Persians, the Babylonians and the Egyptians forbade the same classes of animals to the priesthood and that the Mosaic Code itself takes it for granted that the distinction between the clean and the unclean animals dates back to the oldest, the Noahidic, times (Gen. vii. 2), proves that the underlying principle is not a social or hygienic but a specifically religious one as stated (Lev. xi. 44; xx. 25 f.; Exod. xxii. 30; Deut. xiv. 21 comp. Ezek. xiiv. 31 and Judges xiii. 4; and the art. Dietary Laws in J. E.). It is the great legislative attempt to carry into practical effect the prophetical idea expressed at the Sinaitic Revelation: "Ye shall be unto Me a kingdom of priests and a holy nation." It was, however, on a higher stage, in a more congenial religious atmosphere that this great plan could be brought nearer to its realization, and this was the period of Hasidean or Pharisaic and Rabbinical Judaism.

2. THE CEREMONIES OF PHARISAIC AND RABBINICAL JUDAISM

The difference in the religious life between pre-Exilic and post-Exilic Israel is so marked and so amazingly great that the rabbis could account for it only by the legend that the founders of the Synagogue, "the Men of the great Assembly," had seized the Yezer ha Ra by magic and exterminated him from the earth so as to make an end to the idolatrous propensities of the people (Yoma 69b; Sanh. 64a). The fact is that with the rise of Persia a new spirit entered the world and brought about a great change especially among the Jewish exiles. The higher conception of deity which

lent to life in general a moral purpose, though based on dualism, demanded of the Parsee a purer form of worship. The rising and setting sun, the waning and waxing moon, the various phenomena of nature presenting the combat of light with darkness, and of life with death, were greeted with invocations and prayers rather than with bloody sacrifice. The sensual worship of the lascivious Babylonian deities made way for an adoration of the god of light whose heavenly court appeared as the prototype of the court of the Persian King of Kings. Again it is the principle of assimilation which is at work in the shaping of the Jewish religion. Alongside of the temple with its sacrificial cult attended to by the Sadducean hierarchy, the Synagogue arises as a new centre of religious life created by "the humble" or "pious ones," the saints of the people, impregnated with the prophetic truths and echoing forth their lofty aspirations in the psalms and then in a liturgy shaped after Parsee models. An intense, religious enthusiasm which finds its resonance in the people's heart is awakened by these Hasidim, of the type of Daniel, and expresses itself in ceremonies of a far higher order than is the priestly ritual. The latest writer on the Jewish liturgy, Dr. Ellbogen in the "Monatschrift" is quite at a loss to explain the origin of the recital of the Shema with the preceding benediction praising the Creator for the light of day and Israel's Only One for the light of the Torah. Yet Rappaport and Schorr, as I indicated in my article above referred to, pointed out the way of tracing it to Parsee influence. It was not *imitation,* as our anti-Reformers would say, but *assimilation* that prompted this and many other great improvements upon the old priestly cult. Yes, the Anshe Kneseth ha Gedolah, the founders of the Synagogue, were reformers in adopting the Parsee ceremony of greeting the orb of light at its rise every morning and every evening at its setting; but whereas the worshipers of Ormuzd with their magic formula hailed the sun as deity, the Hasidim invoked God as the Creator of Light and Darkness, expressly accentuating the monotheistic doctrine in contradiction to the dualism of Persia. I cannot here go further into detail. Let me merely call your attention to the fact again overlooked by Dr. Ellbogen, that, in order to give expression in due form to "the acceptance of the yoke of God's Kingship"—Kabbalath Ol Malkut Shamayim, as

is the term for the Shema recital—the ceremony of putting on the Tefillin and of wrapping the head into the Zizith (ornamented shawl or Tallith)—were made regular parts of the morning prayer, for which also the Parsee custom offers an analogy. In fact, most of the morning benedictions are adaptations from the Parsee ceremonial. I will single out the one recited at the crowing of the cock, the sacred messenger of the god of light. The solemn greeting of the new moon is undoubtedly also an adaptation of a Parsee practice to the Jewish faith. Nay more. As has been shown convincingly in the seventh and eighth volumes of Schorr's "He Haluz," the whole Pharisaic principle of investing life with ceremonial observances and corresponding benedictions is taken over from Parseeism.

The leading idea of the epoch ushered in by the Persian dominion was the assertion of the right of the individual in the religious life of the nation. And of this the Synagogue became the powerful exponent, revolutionizing religion by instituting in place of the sacrificial priestly pomp a simple service fervent with true devotion and rich in instruction to appeal to all hearts. God stepped, as it were, out of the darkness of the Holy of Holies, to which only the elect of the priesthood had access once a year, into the full daylight of reason and knowledge to become in reality the God and Father of all. The Torah in the hand of the scribe, the teacher and preacher was to become the property of all; and around the ark containing it and the desk from which it was read and expounded to the congregation, sprang up ceremonies full of meaning and impressiveness. The Torah lent to the Sabbath and holy days a significance they could not have had in ancient Israel; it gave to each season of the circling years a new charm and rhythm. Out of the heart of the religious community blossomed forth the ideas which transformed the three agricultural feasts and the feast of the temple expiation on the tenth of Tishri with its herald, the day of the Shofar blowing, into the great awakeners of religious thought and sentiment, and around each there began to cluster specific ceremonies of soul-stirring beauty and grandeur.

But here, too, we must not lose sight of the historic law of evolution. It is always the few elect who usher in new ideas. Such, in

the epoch we are speaking of, were the Pharisean brotherhoods which, in reclaiming for their assemblies the sanctity of the priesthood guaranteed to Israel in the preamble of the Sinai Constitution, gave a new solemnity to their Sabbath and holy day meals by the Kiddush and Habdalah ceremony, made the Passover night resonant with the joyous strains of the Haggadah, transformed the farmer's feast of the firstlings into a memorial day of Sinai and created the great autumnal season of religious revival for the Jew. The daily meals were also lifted out of the common-place and invested with priestly holiness by these brotherhoods. Seated around a common table they began and finished with benedictions and other ceremonies in imitation of temple practice and that of other religious fraternities. In like manner, social events, such as weddings and funerals, or the initiation of youths into the study and practice of the Torah, the Bar Mizwah celebration, were made specific religious solemnities. (See art. Bar Mizwah; Benedictions, Essenes and Pharisees in the J. E.) Gradually a new factor of religious life enters and opens a new sphere, for ceremonial observance. Woman as builder and guardian of the home is more and more recognized, and the rigor of the Mosaic purity laws as well as the austerity of the Hasidean saint gives way to the dictates of common sense. Henceforth the Jewish home is emblazoned and enriched with new ceremonies which accord to woman a prominent place in religious life. The kindling of the Sabbath lamp and the baking of the Sabbath bread, and the like, invest domestic life with new means of sanctification. In the same measure as the Jew withdraws from the political arena to form an exclusively religious community in the midst of the nations, his life from the cradle to the grave becomes a round of ceremonial observances distinguishing it from his surroundings. Yet as the real purpose and origin of all these rites and ceremonies are forgotten, the impression obtains that separation, distinction of the Jew from the non-Jew, is the sole object, and non-Jewish habits, even of the most innocent kind, are condemned as included in the Mosaic prohibition of Hukkat ha Goy, which refers only to the lewd practices of the idolatrous nations.

But such is the power of assimilation working unconsciously in

Judaism that almost every age and country added customs and ceremonies of pagan origin and superstitious character. Such a one is the rite of Kapparoth, the waiving and slaughtering of a cock, respectively hen, for males and females, on the eve of Yom Kippur, a sort of vicarious sacrifice met with also among Mohammedans and likewise the ransoming of the dangerously sick, "Pidyon ha Nefesh" (see Curtiss, "Eodem" 28, 233).

The rites connected with marriage, birth and death present a strange combination of ancient Oriental and Occidental practices. The wine and the benedictions at the wedding date from the time when the sacrificial meal cemented the matrimonial covenant (see Clay Trumbull, "The Blood Covenant" and Tobit viii. 5), whereas the ring as a symbol is a mediaeval innovation. Few people are aware that the bridal veil, which lent the name to the Roman nuptials, is but a survival of the cutting-off of the bride's hair, a practice still adhered to in Russia among Jews and Gentiles (see Lippert "Cultusgeschichte" II, 125, 155 f. and Ralston "Russian Folk Songs," 27 f.). So has the Rabbinical prohibition to have weddings take place in holy seasons its parallel in Roman custom (see Lippert, p. 99), while the forbidding of weddings during the Omer days corresponds to the Roman and English avoidance of May weddings. (See Landberg in Geiger's "Zeitschr," 1869 p. 81ff.)

The solemnizing of the Berith Milah is neither Biblical nor Talmudical but was apparently adopted from the Mohammendans among whom also the Rabbinical festivity of the Shebua ha Ben, "the seventh day of the child" is found. (Comp. Klunzinger "Bilder aus Ober Aegypten," 1877, p. 181 f.; Lane "Customs of the Egyptians of To-day," III, 138, German Translation, with Baba Bathra 60b and Loew's "Lebensalter.") Especially interesting is the adoption of the feast of Naming the Child, from the Germans under the heathen name of *Holle Kreisch* for the daughter, obviously for the reason that Oriental tradition had made no provision for this family event (see Perles in "Graetz Jubelschrift" p. 24). Especialy large is the number of practices adopted by the Jew from his surroundings in the event of death. Superstition, deisidaemonia, "fear of the demons" as the Greeks call it, is the child of fear. Most funeral rites

were originally means of pacifying the dead who claimed their part from the living. Out of the sacrifices *to* the dead, transformed later into sacrifices *for* the dead, developed all the rites and prayers that at a more advanced stage became sources of comfort for the living. The ancient fear died away and piety stepped into its place to preserve the old customs in a new garb and in a new spirit. There is nothing that so appeals to the Jew with his innate love for the fathers who sleep in the dust as does the *Kaddish* and the *Yahrzeit*. Yet both have their origin in fear, fear of the purgatory and fear lest the unlucky day again brings death. They have obtained a prominent place in Jewish life, though their origin and character are un-Jewish; not Christian, as Zunz says, but Persian and Babylonian.

In thus reviewing the entire system of Jewish observances as they have come down to us through the centuries, we find them to be indispensable forms of expressing the religious feelings prompted by the various events of life. As we advance in culture, enlightenment and refinement, these various ceremonies may appear to us as empty shells void of meaning, but we must never forget that nothing grows on the tree or in the soil without the shielding leaf and husk. Abstract truth and ethical practice fail to satisfy the religious craving of man. He needs ceremonies that impress him with the nearness and the holiness of the divine. And while the Mosaic Code placed the sanctuary and the priesthood into the foreground, often ignoring the life of the people, we see Pharisaic and Rabbinic Judaism creating new ceremonies or transforming the old so as to impress the Jew on all occasions with his priestly sanctity. He rejoices in the multitude of observances which surround his life like so many guardian angels. Unlike his Christian neighbor, who from fear of the Satanic powers of evil surrenders to blind dogma, he sees his path of life lined with ceremonies which secure to him the divine favor.

The question for us today, however, is: Can these ceremonies of traditional Judaism still occupy the same place in our life? True, they have accomplished much for the Jew of the past in offering a wondrous discipline which drilled him to do soldier's duty in defend-

ing the ancestral inheritance and in shunning no sacrifice to uphold it against a world of bitterest emnity and intolerance. Still, they have long ceased to impress us with the idea of priestly holiness and have become "the work of men inculcated by rote." Rabbinical ceremonialism has become as unbearable to us as the sacrificial sacerdotalism was to the prophets of old. It is just as much fetishism for us to wear the Tallith and the Tefillin, though the Talmud consigns the head not adorned by Tefillin to Gehenna (Rosh Hashanah 17a), as to have the Aaronides still chant the Priestly Blessing in the Synagogue. The dietary and purity laws, whether Mosaic or Rabbinical, are dead and buried for us, and no power in the world can resuscitate them. And this is the case with many other ceremonial institutions deemed fundamental by the law-observing Orthodox. We cannot shut our eyes to the fact that, as our entire *Weltanschauung* changes, so must our religious views necessarily change. In order to have a positive religious value and significance, ceremonies must either directly or symbolically express thoughts and feelings that appeal to us while elevating, hallowing and enriching our lives. Romanticism which only loves ancient practices because they are picturesque representations of a dead past is not religion, which must above all be the voice of a living truth, of a living God.

3. THE CEREMONIES OF MODERN JUDAISM

Before discussing the need and the function of ceremonies in modern Judaism, we must be clear as to what we would call Modern, or as it is commonly termed, Reform Judaism. To most people, some of our Reform Rabbis included, Reform appears as something arbitrary, as a sort of eclecticism which singles out such of the laws and institutions of Judaism for observance as appeal to reason and common sense and suit our convenience, more or less, while disregarding or rejecting the rest. Moreover, they find it to be paradoxical to disclaim the authority of the written and oral Law and at the same time lay claim to loyalty to the Torah as divine revelation. It is unquestionably this very perplexity which has induced many Reformers to seek refuge in Nationalism. The fact is, Reform Judaism is just as much the necessary outcome of our his-

torical age of research as was Rabbinism the result of blind belief in authority. The principle of evolution offers us the key so to re-read the past as to enable us to see its continuity in the present, no matter what changes altered conditions have brought about. Looking beneath the surface of the letter and the form, we find the same laws that have been at work both in the Mosaic and in the Rabbinic period of Judaism to be still at work in the modern epoch; only with the essential difference that in the former stages the work was done by unconscious forces of the Jewish genius for which the religious terminology is revelation and inspiration, God working through the chosen organs and authorities, whereas in our age of reason the religious progress is achieved by us in response to the dictates of our own religious consciousness. The recognition of the fact that both Mosaism and Pharisaism have been borrowing and adopting forms of religious practice from their surroundings in the shaping and reshaping of the religious life of the Jewish people, entitles us to pursue the same method of the remodelling of the present Judaism in order to revitalize and quicken its forces. Of course, innovations and reforms at first militate against the justly venerated authority of the past, and it requires a successive period of tacit assent to legitimize them and render them integral parts of the whole system of religion. No doubt, to the prophet Elijah as well as to Hosea xii. 10 the Solomonic Temple with all its sacerdotal pomp appeared as an imitation and assimilation of Phoenician worship, while in the priestly Code this very sacerdotal cult is represented as divinely patterned. Exactly so will much that is now decried as Christianization by our short-sighted retrogressionists, viz.: our Reform temple with its organ and female singers, its family pews and all its Occidental characteristics, receive its full acknowledgment as Jewish by coming generations who will no longer know of the former dissent. Each age creates its own divine authorities, is the maxim voiced in the Rabbinical saying: "Jephtha the Judge in his age is the same as Samuel the prophet in his." Life is bound to assimilate forms as well as ideas and will sanction such assimilations as have strengthened and vitalized the religious idea.

Now there can be no question as to the need of ceremonial practices in our age. Doctrine alone, however lofty, does not stir the

soul and bring it in touch with the great Fountainhead of Holiness and Love. Religious acts do. They awaken and deepen, as Lazarus says in his "Jewish Ethics," the sense of duty in us. They develop our spiritual faculties because they appeal to our emotional nature. They impress us with the holiness of life much more than abstract truth can. They bring all the lessons of religion home to us in striking, persuasive and attractive form. The skeptic who remains cold when he hears arguments, however convincing, is moved to tears when some ceremonial act brings back to him long-forgotten memories roused by associations of thought and sentiment connected therewith. No religion can be without such memorial "signs;" least of all, Judaism with its wondrous history of achievement and of endurance. Ceremonies are the educators and monitors of the people; they speak to old and young, to sage and simple-minded alike the language of faith, of hope and of loyalty. When the Torah scroll in its time-honored garb of splendor is held forth before the assembled congregation, the words: "This is the Law" resound in our ear and heart with the glorious tale of the centuries of Jewish heroism and martyrdom, with the world-wide message of its perennial truth. So should each ceremony be another appeal to lofty aim and noble action. It comes to us as a means of sanctification of life and of consecration to duty. Every event or experience in life, each turning point in nature and history should link mortal man to the throne of the everlasting King and invest the commonest incidents of daily existence with the dignity of divine service. This is the underlying idea of ceremonial law in Judaism, and our strenuous age of worldly ambition and greed can least afford to be without this educating influence.

The question is, however, in how far do our inherited religious practices fulfill this aim and object? There is no dispute among the most radical that the Sabbath and festival days are still most potent ceremonial institutions performing the function of educators for the Jewish community, the home and the individual. They revive the dormant soul of the Jew ever anew, giving rhythm, pathos and charm to the life of all and each. But, then, are the ceremonies connected with each real signs and testimonies symbolic of the truths

they are to convey? Do they speak an intelligible language to the young for whom they are, according to Scripture, chiefly intended? Here is the place where Reform has to step in and render the old ceremonial attractive, suggestive and impressive for the new generation. We all realize today that the ceremonies for the home have not received sufficient attention. The importance of hallowing and enriching the Jewish home life has not been fully appreciated. Dr. Berkowitz has made a good beginning with his Sabbath Eve Kiddush. A corresponding Kiddush ceremony we shall soon have for each of the holy days, something similar to the Passover Haggadah. But there is no need of stereotyped traditional formula. We ought to create fitting expressions of the ideas suggested by the day. It is unnecessary to say that the older generation ought to reintroduce the beautiful parental blessing at each family reunion or Sabbath and holy day eve to render the whole more impressive. It must be placed to the credit of the Reformers that the ceremony of the kindling of the Hanukkah lights has been revived in homes where the Christmas tree threatened to captivate the young hearts and lessen their pride in their ancestral faith. Yet much more ought to be done by us to awaken the sentiment of loyalty and love in the young by the introduction of new appropriate forms where the old ones have lost their impressiveness.

At present we need means of strengthening the self-respect of the Jew, of arousing his Jewish consciousness. Especial emphasis must therefore be laid upon the ties that bind him to his past which alone will fill his soul with pride in his great heritage. In religion especially, where reverence plays so prominent a role, the ancient institutions must be treated with regard and awe, and as long as any religious observance proves helpful it should be retained. We can herein learn from nature never to cast off the old before the new is strong enough to weather the storms. If the wholesome effect made by ceremonies upon the parents is observed by the child, they will not fail to work by the mystery of sympathy upon the latter in the plastic time of youth. Upon the much neglected home of the Jew, then, the ceremonial system should be centred. Religion should stand as sponsor at the naming of the child and should solemnize

each important event in the life of the household, thus rendering the home a true sanctuary, and father and mother its priest and priestess, as of yore. Even the recital of the Shema each morning and evening might be transformed into a solemn domestic service to leave its ennobling and hallowing impression upon each member of the household.

We must bear in mind that we are in a great transition period. The yoke-bearing age is behind us. Formerly the ceremonies were to be observed as divine command; for us today they must have an intrinsic value in order to be of binding force. Religion must first of all voice the innermost craving of the human soul as a child of God. Ceremonies which assign to woman an inferior rank according to Oriental notions are out of place with us. Reform Judaism recognizes woman as man's equal and sees in her deeper emotional nature, which is more responsive to the promptings of the spirit, the real inspiring influence for religious life in the household. Accordingly all the ceremonies in the domestic life today should be Occidental rather than Oriental in form and character.

In this connection let me speak of the Bar Mizwah ceremony to which many Reform Congregations still adhere. By so doing they ignore the plain fact that the calling up of the thirteen year old lad to read from the Torah is a mere survival of the calling up of all the members of the congregation to the Torah reading. The original significance, which was to indicate thereby the admission of the lad into the membership of the congregation, has been forgotten and consequently the usage today is meaningless. The moment the Oriental notion of the superiority of man over woman in religious life was abandoned, a form of consecration for the young of both sexes was instituted in its place and the beautiful rite of confirmation was adopted. As a befitting conclusion of many years of religious instruction it exerts a potent influence upon the young Jews and Jewesses, while it has lent new attractiveness to the Shabuoth festival which otherwise lacked a specific or characteristic ceremony in traditional Judaism. Of course, it ought to be simple, a sincere outpouring of the hearts of the young; we must not allow it to degenerate into an empty display. Another feature in our religious

life of today should be mentioned here. In the same measure as our age refuses to blindly follow the past, realizing the wide difference between our mode of thought and that of our forbears, the need of giving fuller expression to the sentiment of piety has made itself felt. Greater stress than in former days is laid upon the recital of the Kaddish and similar tributes of affectionate regard for the dead. True, such emotional piety can never replace true, religious sentiment. Nevertheless there is a brighter side to it of which account must be taken. The crude belief in resurrection of the past which has been the source of fear and superstitious practices, has made way for the belief in the immortality of the soul. And this has lent new solemnity to that part of the service called Commemoration of the Dead—a liturgy which, while emphasizing in classic form the inherited trait of Jewish reverence and piety has invested the Yom Kippur with new luster for the Jew of today.

But above all the Jewish religion must be presented as a factor of life in humanity's work, in order to win all hearts today. It must accentuate the universal, the human and the practical side of life. It must train man for the service of mankind. By this standard alone is religion judged and estimated. Will Judaism be found inferior to other religions before the forum of humanity? This ethical concept of religion is the Jewish one ever since the great seers of Israel hurled their scathing denunciations against sacerdotalism, demanding individual rectitude and social righteousness. The world is coming ever nearer to the lofty prophetic view. Are our ceremonials vocal of this prophetic truth? I am far from believing that Reform's work is accomplished by a mere remodelling of the Sukkah and Lulab or the Shofar to harmonize them with our advanced aesthetical or artistic taste. Reform must become constructive and positive, aggressive and boldly self-confident, more imbued with the creative spirit of the religious genius of Judaism. It is by no means sufficient to have symbols bringing home to us the glorious memories of the past. We must have such as hold before us the great hopes, promises and ideals of the future together with practical lessons for the present. The feast of redemption must tell us of the redemption of an oppressed world and of the

great universal plan of liberty allotting its burdens and its tasks to each and all. So must the Maccabean feast of lights proclaim the ultimate triumph of truth and justice over falsehood, intolerance and wrongdoing everywhere. So will each festival, the Day of the Giving of the Law with its lesson concerning Ruth and the Proselyte, and Sukkoth with its peace offerings for the seventy nations of the world, lead us out of the narrowness of the national self to the broad outlook of cosmopolitan humanity with its practical aims. And as the great New Year's and Atonement Days preached since wellnigh two-thousand years the religion of manhood and of broad humanity, may they not become also powerful instrumentalities of uniting and reconciling all classes and races of men by practical modes of readjusting the inadequacies of social life suggested by symbols taken from the Yom Kippur Haphthara (Isaiah lviii) and the Jubilee idea connected with the Yom Kippur (Lev. xxv)?

It has been said that in emphasizing our mission to preach pure ethical monotheism we are fast losing our Jewishness which is maintained only through separatistic Jewish observances of the Oriental type. It seems to me that they labor under a great delusion who earnestly believe that the Occidental Jew in general will ever fashion his social life differently from that of the people amongst whom he lives. And if he were to do so he would merely lessen the great opportunities offered him by this age of ours of rendering his religion "a light to the nations" and "a blessing to all families on earth." To me Judaism is an ever-progressive religion, and in a congenial atmosphere of freedom and moral greatness it is bound to expand, and its symbolic rites will be commensurate in suggestiveness and intrinsic value. No fear, then, that the Jew may lose his identity when he aspires to the highest aims of life, buoyed up with the consciousness of his mission for the world. In order to impress the Jew with the greatness of his task and his responsibility as mankind's priest we should have certain ceremonies. It is for this that new symbolic forms may have to be created expressive of the Jew's world-duty as God's chosen one, since the mere prohibition of intermarriage or the Abrahamitic sign of the covenant is not sufficiently indicative of Israel's priest-dignity.

I am neither a prophet nor the son of a prophet but I see the day dawning when the larger view and the larger life of the new age of which the Jew partakes in so eminent a degree will suggest religious practices and symbolic observances offering practical lessons of universal love, peace and righteousness to the Jew as humanity's teacher and pattern. Where pessimists see nothing but decline and decay, I see a gradual transformation leading to a rejuvenation of Judaism and a broadening out of its scope and its sphere of influence.

The Rabbinical dictum oft quoted in favor of abrogation: "The Ceremonial laws will have lost their validity in the world to come" (Niddah 61b) refers to the world of the spirit in which man has ceased striving and aspiring. As long as man is in a frame of clay, he needs "signs" and "memorials" to remind him of his destiny and duty. Ceremonies are the poetry of religion; they invest life with the beauty of holiness. The need of such has been felt by Judaism all the more because images and signs representing the Deity have at all times been scrupulously shunned. Imperceptibly, however, old ceremonies are transformed and finally replaced by new ones, while some have become distinctive features which must be upheld to keep it from disintegration. As Morris Joseph in his "Judaism as Life and Creed" correctly says: "That a law or an observance tends to keep up Jewish separateness is by itself no valid argument for its retention. To justify its continued existence it must show that it still serves a moral and religious purpose, that its spiritual vitality is unexhausted. Mere separateness is not an ideal to be cherished. Rightly conceived it is but a means to an end, and that end is the effectiveness of the Jew as a religious instrument. If it fail to secure that end it is an unmixed evil."

"Break the barrel but let not one drop of the precious wine flow out!" This is the way the Rabbis characterize a seemingly impossible task. Such is the problem Reform has to solve. Under the influence of time the old forms crumble and fall. We have to see to it that the fragrance, the spirit of the old be not lost as we pass on to the new.

E

PROGRESSIVE ISRAEL

Sabbath Sermon

By RABBI MARCUS SALZMAN, Wilkesbarre, Pa.

Progress is the undisputed shibboleth of our day. It sounds the dominant note of the stirring times in which we live. There is need of effort to avoid its becoming a lifeless formula, to maintain its value as a quickening summons to further aspiration and achievement.

The "Wonderful Century," through its unprecedented labors of research and invention, has not only given us a formula, it has compelled us also to give heed to the fundamental fact which our watchword embodies; it has proven the age-worn pedigree of a principle, slowly but surely winning recognition, finally accepted by the awakened intelligence of man as the axiom of life. We owe to it the clearing of the "King's Highway," winding and widening in its toilsome extension through the ages, its stages marked by the landmarks of progressive and aggressive genius. It is no longer a path of mystery and confusion. The authoritative revelation of human experience assures us that to move upon it with an understanding heart, to adapt oneself to its many turns, to hold fast to its golden mean between stagnation and vandalism, is to be equal to the severe test of life.

No survey of Israel's vast span of life is more impressive than that which is given us from the standpoint of his understanding of and striving after progress. To measure the real value of his history as a record of power in the past and as a sound basis of guidance and discipline in the present, it is essential to take such a view of it.

In the twenty-sixth chapter of Genesis there is a passage that, in its broad significance, may serve as the mould in which our history

has been cast. It is the story of Isaac and his herdsmen seeking the living waters in the land of the Philistines. The first rewards of their toil are Esek and Sitnah. But they are not dismayed by hostility, they press forward until they triumph at Rehoboth. Here are men endowed with a power of vision—sustained by the sense of a real need—that will not let them yield to their foes. They have the necessary strength for their great task; and above all, they are thoroughly conscious of their strength; they show in a marked degree, what we might call the power of initiative, a deliberate and confident aggressiveness that will not swerve from the pursuit of its high aim. In its broad outlines, this is the story of Israel in every crisis. Philistines of one kind or other have attacked with Esek and Sitnah, only to find Israel undismayed, finally triumphant at Rehoboth. He moves among his foes as one who hears the command "Go through the gates and prepare ye the way of the people," and feels that he is called to obey it.

This is an especially strong feature of the more than eighteen centuries which we may call with Dubnow "the second half of Jewish history." This large and heroic chapter of human history has been and is the subject of persistent and widespread misinterpretation. Is it presumptuous to say that it is not a "mighty maze and all without a plan;" to hold that its meaning is easily read? Within these tumultuous centuries falls the supreme trial of Israel's strength. At every turn summoned to do battle with the nations, he must first declare himself in the conflict within his fold, between Progressivist and Separatist, between the spirit of expansion and steadfastness, and that of repression and withdrawal; the one pointing the way to Rehoboth through wise adjustment to the changing life of the world, the other fearing it as the way unto death. In every such conflict, the progressive spirit has ultimately prevailed. Whenever the people cried unto the Lord, their mastery of the critical situation emphasized their practical interpretation of the prophet's burden, "Why dost thou cry out; is there no king within thee?" The trend of this history becomes clearer and clearer as the successive orthodoxies decompose and yield to the growing demands of the life whose aim it is to be a light to the Gentiles among whom its lot has

been cast. In its mighty sweep, it is a splendid record of a people's understanding of progressive and aggressive effort. It shows wonderful mastery in the use of compromise, man's powerful and indispensable aid to advancement; a judgment unerringly supported and guarded by the cardinal prohibitions of Idolatry, Incest and Murder; rare wisdom in "eating so much of the honey as is good."

A Jochanan ben Saccai, anticipating the culmination of Jerusalem's calamity, is not overwhelmed with bitter helplessness. He looks beyond the ruins of the Holy Land. With sublime faith and courage he points the way through the upheaval to renewed consecration. Again, the monumental compilations of tradition are Israel's various responses to the demands of the ages; by free extension and interpretation of precept, they were to meet the needs of the day. The genius of Maimonides grapples with the problem of Israel in his day. He regards tradition "as a guide, not as a fetter." His bold methods of simplification and adaptation produce the approved masterpiece of an era of urgent reconstruction.

The spirit that conceived such labors, demanded them and enabled them to rise above all opposition, was strong in the power of initiative. Its activity was not confined to the recasting of the body of tradition. It did not shrink from protesting against the world's injustice. It fearlessly assailed the wall which a thousand years of political discrimination and oppression had built to cut off the hope of Israel. It made its opportunities. It thrust upon the nations a protracted struggle for the emancipation of Israel. What a contrast between the wandering Jew of the popular legend and the heroic figure that not only does not pray for death, but out of love of life, out of zeal for the Eternal, pleads his own cause, wins the co-operation of great friends, compels the unwilling powers to give heed to the issue of justice. A Manasseh ben Israel takes the initiative in the contest that eventually brought emancipation in England. In France, Cerf Berr and the Alsatian Jews lead in the protest against legalized persecution and, re-enforced by a Mirabeau, and a Gregoire, carry the day for the removal of civil disabilities. These are typical instances of the Jew's confident striving after justice at the hands of the nations. They exemplify the prowess of men who

move forward with the conviction that the stream of living waters is to be found and must be sought on the teeming highway of mankind. They show that if any people has been moved by fervent faith in the effectiveness of a policy to adopt it as a rule of life, Israel has so deliberately committed himself to the principle of progressiveness. Again and again he has stood *al pareshat derachim,* swaying between the lure of the Holy Land and the insistent call of the world in which he has moved. He has invariably chosen to assume the weightier burden, to enlarge the space of his tent. He has never permitted himself to become the languishing, helpless prisoner of his sublime hope, it has inspired the *souplesse merveilleuse* by which he has grown from strength to strength, and has not lost his identity.

In the plain reading of this eventful record, the fathers of our modern Reform movement found their justification. It is not necessary here to dwell upon the details of its beginning and progress, and to prove that it was but another attempt to gather the strength of Israel to meet, through legitimate readjustment, the imminent danger of annihilation. It is not mere oratory or slavish admiration to speak of the commanding fitness of the men who arose in that hour of need. They were not lacking, either in learning, or in hopeful energy or in love of the ancestral faith. It was not an utterly unfamiliar sickness, which they had to diagnose; the remedy prescribed was not one which the traditions did not know. Theirs was an appeal for a regenerate Israel, stimulated by the waters from his own cistern, to be an active, self-respecting contributor to the new world of culture; a plea for the thorough appreciation of "positive, historical Judaism."

It passes understanding that the value of the principle adopted by those men should be questioned at this late day. The shortcomings of the movement that has grown out of it are absurdly magnified. An antagonistic spirit lays at its door the sins that have been committed, not because of it, but in spite of it. Reform is loudly denounced as our misfortune, as a synonym for self-complacency, barren eclecticism, expediency, the soothing passage to apostasy, in spite of its forceful restatement of Israel's message, in spite of its vigorous protest against vandalism in the removal of the ancient

landmarks; above all, in spite of the ever increasing evidences of constructive and unifying work that mark its fruitage upon American soil.

What may we expect as the outcome of this present clash between the forces of expansion and of retrogression in Israel? If the future may be judged by the past, the lure of the wide world will prevail. Historical Judaism, cherishing as a perpetual light the memories that center in Zion, consecrating the soil of the Diaspora, has been the irresistible power of Israel.

We would not belittle the good that has arisen directly or indirectly out of Zionism or any of its allied movements. We do not overlook the devotion of a Herzl and his associates who have helped to state the Jewish question in its bitter reality. But we dare not let the proposal of Israel in full retreat pass for the authoritative, distinctively Jewish scheme of salvation. We dare not close our eyes to the wide discrepancy between intention and result, in this latter-day propaganda for the return to Zion. It is not the intention of the Zionist to divide our strength, but many factions bear witness to the result; it is far from his thoughts even to imply disloyalty to his native land, but, in spite of fervent disavowal and explanation, that impression prevails. In theory he urges the restoration of Israel in the full vigor of his faith, in practice, a prey to compromises, he strays far from the exalted mark. This plan of relief, a plan of complete surrender, is one which our fathers did not know. Its halting appeal to the statesmen of the world stands out in bold contrast to the Jew's brave plea for justice at the hands of the kings and statesmen of the past; a plea that was not made in vain.

Shall it now be justly said of Israel, at last "thou are wearied in the greatness of thy way?" It is too late in the life of the world and of Israel to distrust his characteristic attitude toward the oppressor. This attitude of intelligent perseverance in the promulgation of truth and peace, in the face of all the devices of cruel opposition, is not a pleasing "fiction agreed upon" among us. It asserts itself, in all its majesty, in the epoch-making events that reveal the true stature of Israel. Men, with one hostile motive or another, have not been willing to give this heroism the conspicuous place it de-

serves among the labors for humanity; they have decried it, as they do to this day, as unbearable arrogance; they have not yet ceased speaking of it, as Froude did, as obstinate toughness, an ineradicable perversity, but the continuing, expanding life of Israel defies the academic power of such theories and definitions.

The time is ripe for a new appreciation of this unfailing standard. There is a wide-spread reaction against all reforms and reformers, a belief that their tempting fruit is like the apples of Sodom. There is a new Puritanism, a new Emotionalism to offset the wild indulgence that paraded in the name of freedom, science, individualism and so on. The materialism of a Haeckel is taken as the index of the value of "scientific" belief and life. Extravagancies of would-be reformers have aroused a distrust of all liberalism. The exposure of the Spartan code of honesty has added to the agitation. The orthodoxies are again loudly proclaimed as the only safeguard against entangling alliances. The appeal for strong sentiment and sturdy morality is answered with an outburst of mystic sentimentality. It is clear that the sins of pseudo-liberalism have been visited upon liberalism, and that absurdities committed by irresponsible radicalism have been regarded as the staple products of Reform.

We owe it to Israel and to the world, aiming to be free from snares and delusions, to repeat and emphasize, in the bright light of today, the fundamental lesson of our history, faith in timely reform. It is imperative to awaken new confidence in the old spirit of progressive adjustment, to strengthen those who would leave the field to national selfishness and anti-Semitism, the Esek and Sitnah of the present; to show by the earnestness of our words, by the purity of our motives, by the constructive merit of our work, that we belong neither to "the generation that curseth its father and doth not bless its mother, nor to that which is pure in its own eyes, nor to that whose eyes are lofty, nor to that whose teeth are as swords and whose jawteeth are as knives to devour the poor."

Progressive Israel seeking Rehoboth in the very strongholds of Philistinism has not been and is not a Samson, who, appointed to lead the people, is enticed and shorn of his strength by the cunning of his foes. Zunz, in one of his addresses on Emancipation says

that there are three steps in the struggle for freedom; the first, to miss it; the second, to seek it; and the third, to find it. It may be that we, charged with the leadership of the third generation of Reform, blessed with splendid opportunity, shall hasten the day of the universal emancipation for which we pray.

May God grant it.

F

THE RELIGIOUS INFLUENCES OF CHILDHOOD UPON ADOLESCENCE.

By Rabbi Montague N. A. Cohen, Pueblo, Colorado

The great child problem, which is disturbing us so much at the present day, and which demands our undivided attention, is the result of conditions, circumstances, and tendencies occasioned by the spirit of the age, which have made a sharp and sudden curve, as it were, on the railroad track of rapid and frenzied development, and we have all but missed some open switch which, but for our presence of mind in timely bringing the locomotive to a stop, would have precipitated wholesale and complete wreckage. As it is, however, the severe jolting has caused some repairable injuries, and notwithstanding the fact that some fatalities have ensued, the repairables are of the greater consequence to us. If we were to examine deeply into the reason for the situation confronting us today, we would discover that we have doubtless moved too quickly, that, to concrete my assertion, the rising generation is much further removed from the passing generation than the latter from its immediate predecessor. We are very much like children who have skipped a few grades at school and who have not taken the trouble to acquaint themselves and catch up with the lessons of the intervening grades which serve as the several links in the chain of progressive attainment in education. We have suddenly emerged out of a lingering Mediaevalism, to find ourselves in an already pretty well developed Modernism, and the bright glare of sudden sunshine has blinded us. We must, therefore, retrace our steps a little and acquaint ourselves with the several particulars we have consciously or unconsciously overlooked if we would have our development sure and stable, a gradual evolution of the past and not a revolution from it. Look at the present from whatever point of view we will, we cannot get away from the fact that it is linked *to* the past, though distinguished

from it. And this is especially applicable in the case of religion and religious development. Indeed, since religious development has always been somewhat intricately complex and at times almost paradoxical, subject to the largely varying spirit of successive ages, it is even more important that we recognize this significant fact. And as today we stand on the edge of the precipice, we would do well to check our precipitation, and ponder long and deep upon the all-absorbing problem of religious influences in respect to childhood, pubescence, and adolescence.

This it is which shall concern us in the elaboration of my paper; a subject which, notwithstanding its wide range, I shall attempt to treat concisely and all-containedly during the limited time at my disposal, the conclusions at which I arrive being the result of some years of observation, experience and thought. At this point I may also mention my indebtedness to Hall's "Adolescence," Starbuck's "Psychology of Religion," and a volume of Essays entitled: "The Child and Religion." Among the several points I shall have to discuss are the following, which are somewhat intricately interwoven:

1. The religious consciousness in childhood and the child's capacity for religion.

2. The influence of hereditary determination, new environment, and counteracting environment.

3. Confirmation, ceremonial, observances, symbolism, etc.

4. The Bible, miracles, supernaturalisms, etc.

5. The passage to Adolescence.

Religious influences, for the purposes of this paper, may be defined as the determining factors which shape moral and spiritual life for good, bad or indifference. Napoleon is said to have told his army that every soldier that followed him carried a potential marshal's baton in his knapsack, so every child has within it the making of a moral and spiritual leader and server, provided its moral and spiritual training be of the best and the child seizes and makes good use of every valuable opportunity to attain moral and spiritual development. For, says Smiles: "However apparently trivial the influences which contribute to form the character of a child, they endure through life. The child's character is the nucleus of the man's;

all after-education is but superposition; the form of the crystal remains the same." It cannot but be admitted that children possess a remarkable individuality and a capacity for religion which is apparent early in life and which if properly tended and developed, will produce the choicest of fruit. We must bear in mind that the passage from Childhood to Pubescence and thence to Adolescence is a slow growth, a gradual development. The religion of the child is largely, if not altogether, that of the primitive man. In the first place, a child objectifies God. It is filled with fear, reverence, and curiosity. The supernatural element attracts it, the ceremonial and the symbolical,—the grammar of religion—hold it captive and fill it with fervor. In this way the child demonstrates its sense of dependence. In the religion of childhood there is involved a large psychological element. As the child's consciousness strives to manifest itself and express itself, the psychical growth is clearly demonstrated. The child commences to realize the realm of the moral and the spiritual with the development of the fundamental functions—sense, imagination, imitation, instinct. The impressions formed in early childhood are of great importance, since this formative period influences to a large extent the years of maturity. Of course it must be remembered that considerable depends upon training, environment, and circumstance; and normally the child shows these several features from the time these impressions exert their sway. The child-nature comprises conflicting influences which very frequently alternate in ascendency; obedience and desire to cast off restraint are manifested in turn, and stability rests upon the influences of school and home. "The motley group of tendencies" can be shaped according to the will of the parent and the teacher, for the child-nature is as wax in the hands of the molder to receive impression, while it is as marble to retain it. Eminent psychologists have declared that imagination is very active early in life when the psychic emotions display themselves. Children wonder, they fear, they admire, they are inquisitive, and *they are acquisitive*. They commence to represent things in concrete form in their fancy, and from that time forth their consciousness gradually develops memories and thoughts by means of observation, reflection, association, and repetition. They gather impressions, and constantly receive

new impressions from the world outside of them, and assimilate the surrounding and enveloping atmosphere. They become more and more receptive to moral and spiritual influences, providing these influences are aided by means of some concrete impelling forces in the shape of observances, forms, ceremonies, and symbols. And children further develop the capacity to *imitate* that which impresses them the most. This "mimetic impulse," as it is called, is very strong almost to the years of later pubescence, when it becomes neutralized, as it were, by the somewhat arrested impulsiveness of deliberate maturity. An apt illustration of this early imitativeness of religious impressions is to be found in the manner in which little children *reverently* mimic religious services and ceremonials, and after their first visits to the Synagogue are to be found in the nursery "playing schul." The way in which reality is thus given to these impressions, and in which children personate characters, is full of interest and is abundant proof of their receptivity and capacity to be influenced by such things as excite their curiosity and interest, and serve a wholesome purpose. These impressions are retained and reproduced at the will of the children, usually in the form of automatic assimilation, yet withal it must be remembered—unconsciously—with a reverent spirit, since especially in early childhood, children for the most part scarcely understand the full significance of what they do, yet the good seed is sown in fertile soil, and if proper care be taken will blossom and flower. Children, then, possess a capacity for religion, as they do for everything else, which grows by that upon which it feeds. It is conceded that children are *potentially* religious, and so indeed they are without being actually aware of the fact, and this capacity of theirs is largely dependent upon outside conditions and circumstances. Though the exhibition of their religious fervor is to all intents and purposes reverent, it is yet not an *unmixed* reverence, but a compound of superstitious fear and selfish obedience wherein sentiment and love of imitating manhood and womanhood play some part. Children are anxious to satisfy a desire, to give fancy free play, to affect adult mannerisms, to present a touching appearance of religious piety. In fact, there is really to be discerned a *double* consciousness; the first, when this child capacity and receptivity are engendered and manifested; the

second, when maturing intelligence and thought produce a rational acceptance of religious faith and practice, before which dawn a true and profound religious experience is practically impossible.

All religious influences are made to exert themselves by means of *example* and *education,* both of which involve a grave obligation and responsibility. George Albert Coe tells in a remarkable little volume entited "Education in Religion and Morals," that a religion's attitude toward education is inseparable from the attitude towards life. Instancing what he terms the remarkable educational work of the Jewish Church, he attributes its excellence to the blending into one of the national and family life. I will give his own words. "The ethnic sense, the family sense, and the religious sense were inseparable, and the child knew no life apart therefrom. As soon as he was old enough to ask questions about the meaning of family religious observances, the parents told him—not a creed, but a story. It was a story, too, in which he had a part, for it told about his ancestors and their deeds, and about his very own land and home, and the things that he could see with his own eyes. Through it he learned of a covenant existing between himself and God, and how certain privileges, rights, and duties came to him with the very blood that flowed within his arteries. Here was true religious education, even in the most modern sense, for it was life propagating itself directly and concretely." To these remarks we may subscribe with a reservation. True, the family life assumed a not insignificant factor, but a fetish is made of the national element. That education is a discipline and a life propagating itself we are all agreed, but the story is international. In this wide expression of education we have today to take several things into consideration which considerably affect the question at issue. There enter into this disposition of the case factors of which we dare not lose sight. We cannot close our eyes to the influences of what I would call hereditary environment or determination, new environment, and counteracting environment. Jewish religious education must perforce lay great insistence on and make a deal of hereditary environment or determination but not aggravate or exaggerate it. If we deny it altogether, which we *cannot do,* though we may attempt to conceal it and unsuccessfully suppress it, historic continuity and historic sentiment fall to the

ground; we cut ourselves off entirely from the past; we do not merely distinguish ourselves but extinguish ourselves. On the other hand, if we aggravate or exaggerate this hereditary environment or determination, which we may and very frequently do, the result is fatal, we arrest progress, and become a hereditary corporation of formalists and ritualists; slaves of meaningless obsoletisms, we suffer ourselves to be caught in the meshes of worthless and dangerous superstitions and traditions. We will find it difficult to steer between the Scylla and Charybdis of Judaism, and we find ourselves playing a species of Dr. Jekyll and Mr. Hyde with it, and perhaps, Tantalus-like, will always see the fare, wherewith we seek to satisfy our spiritual appetite, ever receding from us. The hereditary determination must therefore be understood in order to be appreciated, for it has to act upon us in a special sense. It must in no wise stay development. Jewish history, in the Dark and Middle Ages, shows that this factor was much overdone, that circumstances, and tendencies, and conditions provoked an overmuch clinging to all manner of forms and to a hard-and-fast creed and dogma, and in some places to an ecclesiasticism, which impregnated and infected the whole system with its deadly virus, and all this has been transmitted from generation to generation. The environment of the ghetto excluded every outside influence and tabooed it. When the era of enlightenment dawned and the Jew in some countries became exposed to a new environment which counteracted the old one, we discover either neutralization, absorption, or a completer isolation.

Those raised in the *new* environment without any part whatsoever of the old, drifted away altogether from Jewish moorings. Whereas many who were confronted with a counteracting environment strove to maintain their identity in all the strain and stress. There were no doubt exceptions, where the new environment in maturing adolescence produced a reaction in favor of a wholesome expression of Judaism and also where a rencontre with counteracting environment precipitated complete submergence. This phenomenon repeats itself in every generation. The new environment, however, has in these days assumed a different significance. It is realized that "life is a process of internalizing the world," and "environment is the potential content of character." All that remains of hereditary de-

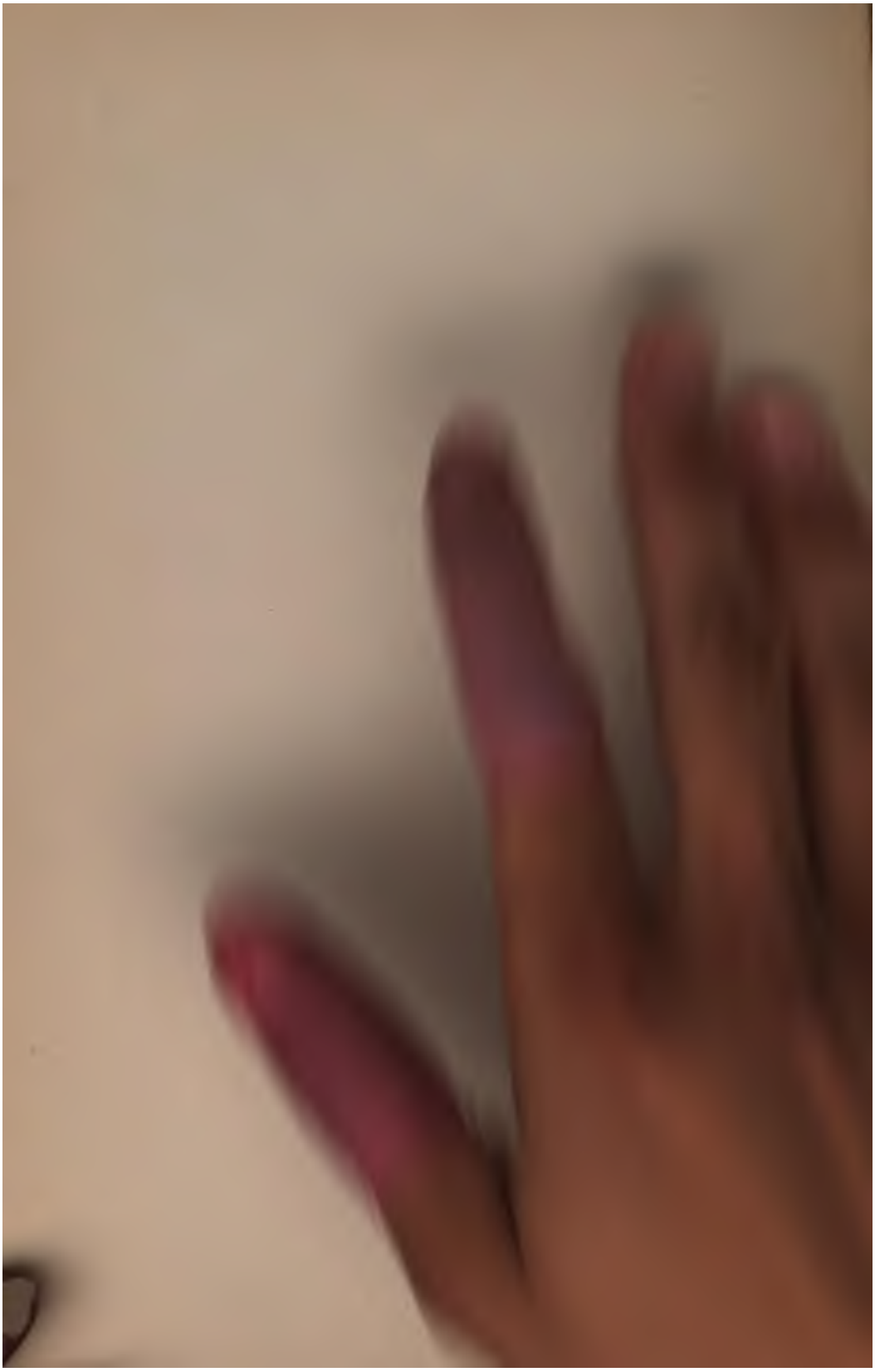
termination to modern or Reform Judaism are historic sentiment and continuity. It is fully recognized that Judaism is imposed upon us by birth and that the power of environment over character cannot be estimated. Of course, the influence of counteracting environment in some cases results in an inverse ratio. I have made some inquiries on this point and I have discovered that true Jewish sentiment and continuity are strongest and most fruitful in the cases of those who have experienced the new environment, whereas many have become entirely lost when the high and stormy waves of counteracting environment in adolescence beat against their frail bark of aggravated and exaggerated hereditary determination and engulfed them, of whom but few were able to cling to some spars of the wreck and eventually drift to land. A great deal of this is due to early religious training. Religious education is made a fetish. Contrary to Jewish sentiment, many parents all too frequently represent God to their children as a capricious, cruel, and punitive Being, to be feared rather than to be loved and reverenced. Raised thus in a narrow cramped environment; taught that the Biblical narrative, myth and legend are beyond criticism; having to subscribe to an outworn creed and obsolete dogmas; having to participate in rites and ceremonies and a ritual which do not respond to their needs and which strike no responsive echo in their souls; and all this for fear of everlasting torture, punishment, adversity and God's anger, they either grow up superstitious like those around them or else they cannot wait for the time when the parental authority will be relaxed and when they will be at liberty to drift whithersoever their hearts' desires may lead them. I can here instance a case where such early religious training produced atheism in adolescence, but which atheism, however, was discarded when the individual came into contact with the rational and refining influence of Jewish Reform. Another case is that of a child brought up in the hot-bed of superstitious Chassidism, but who, on coming into contact with a more wholesome environment, assimilated it for good. A further instance is that of a child being raised an atheist but who, on reaching the high-tide of adolescence, suddenly swerved round and became attached to a rational and spiritual presentation of Judaism. Such cases could be multiplied, and still legion are they who, because

of the irrationality and baneful character of mistaken early religious training, have rejected every form and phase of religion.

So the whole problem is intricate and complex, yet withal of importance and of serious concern. We must apply a balm to the sore spots and endeavor to heal them. It is not disputed, but emphasized, by educators that everything depends upon early training in home and school. The modern idea is gaining ground that the religious school should supply all the religious training and influence. This is a grievous mistake and is already beginning to revenge itself on us. Parents must learn that the work of the religious school and the work of the home supplement and mutually influence the one the other. The religious school does not exclude the work of the home. Parental responsiblity extends beyond attending to the physical needs and the secular education of their children. They *must* in addition attend to their religious and moral education so that their children will be able to discharge all the duties of manhood and womanhood, assume their obligations and shoulder their responsibilities. Parents must charge the home with a *truly* religious atmosphere, must respect their children's instincts which lead to virtue, goodness and morality. Education and example must go hand in hand, example must be included in and form part of education. The home environment dare not be unfavorable and hostile. It must be remembered that the child becomes a man or woman, and the man or woman makes society. Parental indiscretion, therefore, cannot in any wise be pardoned, especially when it goes to the length of criticizing unfavorably or of acting hypocritically in the presence of their children. The child possesses a moral instinct and a feeling of reverence which can only be developed and deepened by parents not riding rough-shod over their privileges and shirking their responsibilities. Especially important is this since the children are continually with their parents at the most impressionable period of childhood, before ever they attend school. Hence there must be no moral leaks in the home. Parents must see that they are wholly trusted by their children, and this trust can only exist and be strengthened by parents zealously guarding their words and deeds, thus safeguarding from impending disaster not alone in the forfeiture of this trust, but also in the loss of all healthy moral influence. In the

home, therefore, equally as, if not more than, in the religious school, must early religious training be faithfully and understandingly pursued, else the work of the religious school is largely nullified or, as has happened, children have been so spiritually influenced by the work of the religious school that they have gone so far as to chide their parents for their delinquence. The work of the home, however, rests with the parents, and the creation of a wholesome atmosphere and influence therein can only be brought about by moral persuasion and not by force or compulsion of any kind. The parents must be brought to realize, or try to realize for themselves, what a Jewish home atmosphere and influence would mean for their children, an atmosphere and an influence not pernicious or tyrannical but free and invigorating.

I have said that early childhood is most impressionable. If we notice well, we would find that during the first eight years of life children eagerly watch and imitate faithfully and reproduce sincerely all that they see around them in their homes. They live in a mysterious world of their own free fancy. God to them is a Great Man dwelling in a wonderful and gorgeous palace called Heaven, attended by myriads of angels, a Being whom they must either fear or love, and this fear or love is the result of parental teaching. They are possessed of a charming credulity, a credulity which, in the words of Charles Lamb, is "man's weakness but the child's strength." They imagine that when in want of anything, they have but to ask God for it and they will receive it immediately. If their request is not granted, then they exhibit annoyance and impatience with God. Thus they concrete the abstraction of Deity. They are furthermore impressed by ceremonial observances and symbols; the celebration of Sabbaths and Festivals, with the Kiddush, Habdalah, the Seder, the Succah, the four species of plants, the Chanukah lights, and such like fill them with wonder and excite their admiration. They may as yet be unable to comprehend their significance, still the foundation of religious sentiment and of love of religion is laid. The impressions are never obliterated, they endure throughout life. Where such home observances are absent, the children's early training is colorless and lifeless. They grow up cold and icy, and the teaching received in religious school does not



sufficiently serious either by parents or children but is more for the purpose of ostentation, and show of dress, and "freshness," and the repetition of words parrot-fashion. In very few cases, especially in the smaller communities, can these children be held after confirmation, nor do they retain any of their pre-confirmation knowledge, if they ever possessed any,—and as a consequence there is danger of adolescence—a most important period—being totally neglected and the young men and young women become lost to all religious influences of a healthy nature. Confirmation and even Bar-Mitzvah, therefore, degenerate into a sham and become a real and a growing danger. This danger, however, can be averted by making confirmation a mere graduation somewhere between the ages of sixteen and eighteen, but from puberty—or preferably from childhood—impressing upon our boys and girls the sense of personal responsibility. And even after confirmation a post-Confirmation course could be introduced, leading to an adolescent graduation. An endeavor must be made to hold our children to the Temple from the time of their initiation into the religious school until life has ebbed. We must not lose sight of them after confirmation until they may or may not become affiliated with the Temple, or until they require our services for marriage. We must have them with us all along.

What must further concern us is the *method* of instilling religious knowledge. In the present system, or rather almost universal *lack* of system, there is much awry. Children should be habituated, "*orientated,*" as a modern author has seen fit to term the self-estrangement of education, through which they acquire the ability to take their mental bearings. Character must be developed by means of Bible lessons. Children should not be sated with theology, dogma, creed, miracles, supernaturalisms, in fact all such things which in childhood they might easily believe but which, with the dawning of rational consciousness they would reject, and lapse into agnosticism or nothingarianism. Children are unable to fathom and assimilate the abstract. We must consequently concrete everything, even the God-idea, but we must gradually wean them as they grow older from this crude anthropomorphism of the savage and imbue them with higher ideals of cultured intelligence. Above all things, children must not be saturated with error. They must be taught object-

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RELIGIOUS INSTRUCTION IN HOMES FOR DEPENDENT CHILDREN

By Rabbi Simon Peiser, Cleveland, Ohio

The necessity of religious instruction in Orphan Asylums has received very much attention of late. At Conferences of Charities as well as at annual meetings of Orphan Asylum directors, the keynote of all remarks bearing upon the success and welfare of dependent children at Homes was the need, the great need of religious instruction in the proper rearing of such children. This demand for greater attention to religious instruction has not only been voiced by Christian men at gatherings of Christians, but has also been uttered by Jewish men at meetings of Jews, and naturally implies a serious shortcoming, in this respect at least, on the part of our Homes for dependent children.

Does such a shortcoming really exist? In order to be able to speak for all our institutions, I prepared a questionnaire—a tabulated summary of which I append—and sent it to the fifteen Homes which give shelter to almost 4,000 orphaned children. Excepting two, who did not reply at all, the superintendents addressed answered most promptly and indicated by their very promptness that they were not ashamed of what they accomplished and that they did not feel guilty of any dereliction. Permit me to select but the most important of the numerous questions put and place before you a brief summary of work done, of the number of hours devoted to the work, of the teachers employed and the training which they received. In regard to the amount of religious instruction given in our Homes, I may safely assert that it is equal to the ground usually covered in a Sabbath school. The children are instructed in history, in ethics and in Hebrew. The amount of history taught varies with the various institutions. In some "A Thousand Years of Jewish History" is considered a sufficient quantum, in others post-Biblical and

mediaeval Jewish history are taught to the children and in one, excursions into modern periods are occasionally made. In the teaching of ethics, also, the institutions do not present uniformity. Under this head some superintendents reported "Laws of Judaism," others "God Idea and Duty to Man," and still others, "Pirke Aboth." As far as the instruction in Hebrew is concerned, we notice but little difference. Excepting the Pittsburg and Rochester Orphan Asylums which send their children to a regular Sabbath school, and the Leopold Morse Home whose superintendent does not favor such instruction very much, a great deal of attention is given to the teaching of our ancestral tongue. The children learn to read and to translate Hebrew prayers, passages from the Bible, selections from Pirke Aboth and the older boys are sufficiently conversant with the Hebrew to conduct divine service inclusive of the reading of the Bible portion in the original text. The number of sessions devoted to the instruction fluctuates between one and five and the length of a session between forty minutes and two hours. All in all about two hours and one half is the average time spent in religious instruction. The teachers to whose charge the instruction is left, are salaried men and apparently well fitted by their training for the work they do. You may find among them graduates of the Cheder, Students at the New York Theological Seminary, and men who have been, in years past, officiating as Rabbis.

This cursory account, representing in bare outline the answers to the questions in regard to subjects mentioned, may be of interest, yet can prove but very little. The little it clearly evidences is that the authorities governing orphan asylums do not depend upon "volunteers" for instruction but endeavor to secure a salaried, good teaching force and are eager to make the instruction as thorough as possible. But whether their efforts are crowned with success or no, matters little, for religious education is and always will be a question of atmosphere. Religion is life and is extended from life to life. The printed page and the spoken word have their place, but neither of these compares with "the contagion of personal character." The religious education of the children in Orphans' Homes must not be confined to the classroom and must not be left wholly to the teacher. The Orphans' Home is both Home and Sabbath

school, and as the child blessed with living parents receives his truest religious promptings and impulses from his parents, the orphaned child also must be religiously influenced by the superintendent of the Home, within whose walls he happens to be. The superintendent must, therefore, be more than a mere manager. He must be the prototype after which the girls and boys under his care will fashion their religious feelings and sentiments. He must be a man to whom everybody connected with the Home, children as well as employes, will look as their guide and instructor in morals. "He it is who must strike the keynote to which the whole institution must be attuned." He must be a man sincere and truthful, must be profoundly religious himself, in order to inspire his wards with his religion, must be intensely Jewish himself, so that his Jewishness will permeate the Home and bring his boys and girls under its spell. Sacred position, lofty calling! There are not many who possess such qualifications and great the difficulty to find them. How forcibly the latter comes home to us when we remember the non-Jewish superintendent of the Jewish Protectory recently dedicated. Is this not strong evidence of the scarcity of good Jewish men suited for the work? And yet quite a few of our Homes are fortunate in having at their helm, good and true men, staunch and loyal Jews. As long as we have a Wolfenstein, peerless father of the fatherless, a Fleischman gentle-hearted guardian of the orphaned child and as long as we have young men "enter the service" who look up to them with loving reverence and admiration, we need not worry about the religious state of the orphaned child. The work of such men is, however, often hampered by the lack of proper assistants. The religious atmosphere of a Home is not wholly influenced by the superintendent. True, he comes into frequent contact with the children, but the caretakers, governors and governesses come into closer contact with them and their influence is naturally very great. If the superintendent's instruction is to fall on fertile ground and to produce precious fruit, it must be lived by men and women who are in charge of the children. They must be possessed of the same high moral character as the Superintendent. They, too, must be filled with Jewish feelings, must be pure in thought and life, must be ready to heed the calls of religion. They must extend the religious

atmosphere which the Superintendent creates. To the shame of the Jew, it must be stated that it is almost impossible to find the kind of assistants just described. The Jewish young man—and I insist upon the necessity of engaging only Jewish young men—who is at present employed as caretaker does not regard his work a profession and does not seem to realize the nobility of his task. He has merely drifted into it either because he had failed in other pursuits or because he wishes to utilize his leisure hours in preparing for some profession. And yet despite these untoward circumstances we find a refreshing amount of Jewishness among the children in orphan asylums. I do not mean that Jewishness which is evidenced by the use of a few Jargon phrases, or by the laying of Tephilin or the kissing of Mesusoth, but that kind of Jewishness which displays itself as Jewish self-respect and manhood, as sympathy with Jewish ideals and with Jewish sufferings. May I relate to you an instance or two of such Jewishness which have come under my personal observation? Two years ago the children of the Cleveland Orphan Asylum attended a performance in a theater to which they had been invited. The performance consisted of socalled polite vaudeville and the first numbers of the program were received enthusiastically by the enraptured spectators. The fifth number, however, called for a "couple of songs and jokes" by a "Jew impersonator." The man made his appearance and began. In breathless silence the disgusting antics on the stage were watched, until suddenly a general hissing was to be heard and with reddened cheeks girls and boys continued to hiss until the "Jew impersonator" had disappeared from the stage. Another instance to show how this Jewishness makes poor children forget their own pleasure and makes them extravagantly generous. It was in August, 1905. A picnic was to be held at the Orphan Asylum, and, as it is customary in the Home, each child received part of the money he had earned for good conduct during the year as "picnic money." After the distribution an appeal from the president of the "Bund" was read to the boys and after a few words in explanation of the Bund's purposes, the question was put, "How 'much' do you boys feel sorry for our poor brethren in Russia?" No immediate action was expected and the children dispersed, but before noon, a collection taken up among the boys and voluntarily

added to by the girls who had heard of the appeal through their brothers, had yielded $14.00 and was in time forwarded to Russia. $14.00, a small sum, forsooth, but mind you given by poor children whose fortune is reckoned by pennies and nickels and given up on the very picnic ground where here and there and everywhere booths displayed most toothsomely enticing things! And this Jewishness continues with the orphan child even after he has left his childhood's home and stands him in good stead. It upholds him in his struggle with the temptations of life and aids him in becoming a true man. Ah, the difficulties with which these boys and girls do meet! Sent out of a little world of their own where religious instruction was received, where religious ceremonies were observed, where a certain culture and refinement was taught, where they were looked upon as children of the Home and where their dependence was never mentioned; sent out of such a sphere into the world at large where an absence of religious feeling is noticeable, where Jewish days of rest and holidays are not observed, where they must come in contact with people—albeit often their own—whose culture consists in the use of harsh and profane language, where people discriminate against them and remind them of their unfortunate condition; sent out into that strange world at the most dangerous period of life, the period of adolescence when for lack of proper, thoughtful treatment boy and girl may slip so easily. What a splendid testimony to the strong and solid foundation of character laid at the Orphan Asylums that so few fall by the wayside and disgrace themselves and the Home that has reared them. What a splendid proof that though the religious work in our Homes is not perfect and the religious atmosphere at our Homes is not what it ought to be, yet the two unite in making of the children raised in these very Homes good men and good women who in years to come will, no doubt, prove to be staunch upholders of our glorious faith.

	No. of wards	No. of classes	No. and length of sessions	Subjects taught	Amount taught	Salaried or voluntary teachers	Where did teachers get their training?	Have you a confirmation class?	Who conducts the class?	Who conducts divine service?	Ceremonies observed	Are caretakers Jewish?
Gusky Home, Pittsburg	40	4	1	Children at	tend Dr. L. Levy's S. S. clas	ses				Superintendent and visiting Rabbis	Kiddush Seder	
Hebrew Ben. O. A., Newark	No	reply receiv	ed									
Hebrew O. A., New York	1140	600 children divided into 12 classes	2 90 min.	Hebrew History Ethics		Paid	Theological Seminary	Yes	Superintendent	Superintendent and Children	Kiddush Seder	Yes
Hebrew O. A., Brooklyn	311	?	1 60 min.	Hebrew History	Reading and translating of prayers	Paid	College	Yes	Teacher and a Rabbi	Cantor and Rabbis	Seder	Yes
H. O. Home, New Orleans	No	reply receiv	ed									
H. Sheltering Guard Society, New York	750	20	4 40 min.	Hebrew History Ethics	Reading, writing and speaking of Hebrew Post-Bibl. Hist. Eth. teach.	Paid	Hebrew Schools	Yes	Chaplain	Chaplain	Kiddush Seder	7 Jewish 1 non-Jewish
Home for H. O.,* Philadelphia	75	3	5 55 min.	Hebr., Hist. Laws of Judaism	Reading and writing of Hebrew	Paid	Cheder	No		Superintendent	All ceremonies according to Orthodox Ritual	Jewish
Home for J. O., Chicago	180	5	4 3—60 min. 1—120 min.	Hebrew History Ethics	Translat. of prayers Biblical history God idea. Duty to man	Paid	O. A. and College	Yes	Superintendent	Superintendent	Kiddush Seder	Jewish or non-Jewish
Jew. Foster Home and O. A., Philadelphia	150	4	2 75 min.	Hebrew Biblical History		Paid	Preparing for Ministry	No		Superintendent and Assistant Superintendent	Kiddush Seder	Jewish
Jew. O. A., Cleveland	500	9	2½ 75 min.	Hebrew History up t Ethic. Teach	Read. trans. writing Prayers and Pentateuch o modern times Pirke Aboth	Paid	Theol. Sem. and N. Y. City College	Yes	Superintendent	Children and Superintendent and Assistant Superintendent	Kiddush Seder	Jewish
Jew. O. A. Assn., Rochester	28	3		Children at	tend Dr. M. Landsberg's S.	S. classe	s				Seder	Jewish and non-Jewish
Jew. O. Home, Atlanta	85		? 60 min.	Hebrew History	Reading and translating Post-Biblical history	Paid		Yes	Rabbi D. Marx	Children and Supt. and Rev. Marx	Seder	Jewish
Jew. O. Home, Baltimore	74	4	1 120 min.	Hebrew History up t Ethic. Teach	Reading and translating o Manasse ben Israel Catechism, Pirke Aboth	Paid	Theol. Semy.			Superintendent	Kiddush Seder	
Nathan O. H.,* Chicago	82	5	5 hours every day	Hebrew History	Read. and transl. grammar. Biblical history	Paid	Cheder	Yes	Teacher	A teacher and Rabbis	All ceremonies according to Orthodox Ritual	Jewish
Pacific H. O. A., San Francisco	170	3	2 90 min.	Hebrew History		Paid	Temple Emanuel S. S.	Yes	Superintendent	Superintendent	Seder	Jewish
Leopold Morse Home, Boston	50											

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SUPPLEMENTARY EXPLANATIONS TO THE PLAN FOR CO-OPERATIVE WORK IN COLLECTING MATERIAL FOR ENCYCLOPEDIC STUDIES IN JEWISH HISTORY AND LITERATURE.

BY PROF. G. DEUTSCH, HEBREW UNION COLLEGE, CINCINNATI.

The question, as to what is intended by this work, is answered by the brief statement that it is desired to gather data by which the Jewish Encyclopedia may be revised and kept up to date.

The question, as to how to do it, is answered by the request herewith addressed to the members of the committee and other collaborators to gather data from books and chiefly from periodicals, to write them distinctly, if possible, with the typewriter, (the Hebrew

PROSELYTES.

In Sydney, Australia, rabbis are not permitted to receive proselytes until the board of the congregation passes on them.--Jewish Herald, June 1, 1906, p. 212.

in square characters), on cards, 3 by 5 inches, the caption on a separate line, and with exact reference to the place from which the referance was taken. Write no more than *one* reference on *one* card. Write the card twice; for, it is our object to keep two sets for protection in case of fire or other loss; be not saving in cross-references. A specimen of the card is added.

The object of this work is further classified by the following information and illustrations:

Biography: Add important new facts in the biographies of persons, found in the Encyclopedia, and note all persons of consequence who were omitted with the most important facts of their biography, giving as copious references as possible; the more, the better.

Instances:

ASCOLI GRAZIADIO ISAIAH. (*See Jew. Enc.*) Received Prussian order pour le Merite, acc. to Jew. Chr. Feb. 2, 1906, the first Jew, acc. to Allg. Ztg. d. Judt., 1906, No. 5, the second Jew to receive it.

Died at Milan, Jan. 21, 1907.

Jew. Chr., Jew. World, Allg. Ztg. d. Judt., Feb. 1, 1907.

BARNAY, LUDWIG.

(*See Jew. Enc.*) Appointed "Direktor" (manager) of the royal theater of Berlin, Jan. 1, 1906. Emperor William receives him after the first performance and expresses his gratification that B. consented to accept the position. N. Y. Staatszeitung, Jan. 3, 1906.

DREYFUS, ALFRED.

(*See Enc. Dreyfus Affair*). Supreme Court declares him innocent, July 12, 1906. Evening papers of same date.

He is decorated with the Legion of Honor, July 21, 1906. Daily papers of July 22, 1906.

"L'Action Francaise" declares in public posters that D. is guilty and opens a subscription to present General Mercier with a gold medal.

Jew. Chr., Sep. 28, 1906, p. 20.

ELJASCHAR, JACOB SAUL.

(*Jew. Enc. falsely Alyashar.*) Haham Bashi of Jerusalem, died July 21, 1906.

Jew. Chr., July 27, 1906.

RASHI.

Der Kommentar des Salomo b. Isaac ueber den Pentateuch

* * * kritisch hergestellt von A. Berliner, second edition, Frankf. a. M., 1905.

Ha-Orah, Ritualwerk, Rabbi Salomo ben Isaac zugeschrieben. Mit Anmerkungen, * * * versehen v. Salomon Buber. Lemberg, 1905.

Berliner A.: Beitraege z. Geschichte der Raschi-Commentare. Berlin, 1905.

Idem: Blicke in die Geisteswerkstatt Raschi's. Vortrag. Frankfurt a. M., 1905.

Idem: Die altfranzoesischen Ausdruecke im Pentateuch-Commentar Raschi's. Alphabetisch geordnet u. erklaert. Cracow, 1905.

Idem: Raschi. Vortrag, (Aus Jued. Presse) Mit einem Nachtrag am Schlusse. Berlin, 1906.

Grunwald, M.: Zum Raschi-Jubilaeum. Etwas ueber Raschis Einfluss auf die spaetere Hebraeische Literatur. Berlin, 1905.

Hirschfeld, L.: Raschi und seine Bedeutung fuer die Erhaltung der muendlichen Ueberlieferung. Vortrag. Frankfurt a. M., 1906.

Liber Maurice: Rashi. Translated from the French by Adele Szold. Baltimore, 1906.

Schloessinger, Max: Rashi, his life and work. Year Book of Central Conference of American Rabbis. Vol. XV, pp. 223-245. Baltimore, 1905.

Toledano, Jacob Moses: אפרח A bibliography of the supercommentaries on Rashi's Pentateuch commentary. Jerusalem, 1905.

OMISSIONS:

BALLIN, ALBERT.

Director general of the Hamburg-America-Line, born Aug. 15, 1857, at Hamburg. (*See Meyer's Konversationslex.*)

CONSOLO, FREDERICO.

Musician and composer. Author of: Libro dei Canti d'Israele. Antichi Canti Liturgici del Rito degli Ebrei Spagnuoli, raccolti e notati. Florence, 1892. Died at Florence, Dec. 12, 1906. Vessillo, 1906, pp. 744-5.

RODKINSON, MICHAEL LEVI.

Translator of the Talmud into English, Hebrew author, died at New York, Jan. 6, 1904. Am. Hebrew, Jan. 15, 1904. A list of his works as far as I could gather them from catalogues, I possess, but do not wish to reproduce them here, in order to save space.

To the class of biographies should be added references to persons, whose biography does not belong to Jewish history, but who have some bearing on Judaism or have held important relations to Jews.

Instances:

GLADSTONE, W. E.

Finds fault with the Jews for giving up the belief in a personal Messiah. "The courses of Religious Thought" in "Contemporary Review," June, 1876. A criticism of his statements in "Academy," July 8, 1876.

Speaks of Disraeli as a fanatic Jew who was willing to sacrifice his position in the interest of Judaism.

Morley John: Life of Gladstone, London, 1903, quoted, Jew. Chr., Oct. 23, 1903, p. 15.

PIUS X., POPE.

Receives cordially Cav. Grassini, vice-president of the Jewish congregation of Venice. Jew. Chr., Apr. 6, 1906, p. 16.

SCHILLER, FRIEDRICH VON.

Bibliography of Hebrew translations of his works. Steinschneider: Hebr. Bibliogr. II., p. 74. I have in my notes additions to this list.

Frankl, O.: Schiller in seinen Beziehungen zu den Juden und zum Judentum. Maehr. Ostrau, 1905.

L. K.: Hot Schiller a שייכות zu Juden? Dos Leben, St. Petersburg, 1906, No. 72 and 73. Contains remarks on the influence of Schiller on the "Maskilim" in Lithuania.

Topographical references include cities as well as countries, and here especially copious cross-references will be necessary.

Instances:

AMERICA. (*See United States.*)

UNITED STATES (*Senate.*)

Simon Guggenheimer, born at Philadelphia, Dec. 30, 1867, elected U. S. Senator from Colorado, Jan. 15, 1907. Daily papers, Jan. 16, 1907.

In this case it will be advisable to add cross-references to Philadelphia and to Colorado in the interest of the local Jewish history.

AUSTRIA (*Nobility.*)

The first Austrian Jew, to be ennobled, was Israel Hoenig, 1789. See Wurzbach, Biographisches Lexikon.

BADEN, GRANDDUCHY OF.

The "Oberrat" sues "Der Israelit" for libel. The editor is fined. July 2, 1906. Der Isr., 1906, No. 27.

BIALYSTOK.

Anti-Jewish riots, July 20, 1905. Jew. Chr., Sep. 8, 1905, p. 10. Aug. 12, 1905, Der Fraind, 1905, No. 188, 192, Hasman, No. 181. Massacre, June 14-15, 1906. Daily papers, June 15, et seq. Protests in the parliaments of England, June 18, Austria, June 18, Hungary, July 2, 1906.

CAPETOWN.

Synagogue dedicated, Sept. 13, 1905. Jew. Chr., Oct. 13, 1905, p. 24.

A card "Africa" would cross-refer to "Cape Colony" and a card "Cape Colony" would cross-refer to "Capetown."

COLOGNE.

An organ introduced, Apr. 5, 1906. The orthodox members secede and form an independent congregation. Der Isr., June 28, 1906, p. 6.

CORFU.

"Purim auf Corfu." Reprinted from Pester Lloyd in "Die Welt," 1906, No. 12, pp. 17-18. In such cases it will always be advisable to leave space for the exact reference to the original publication, if it cannot be obtained at once.

NORWAY.

Jewish population 642 in a total of 2,221,447. Jew. Chr., Jan. 12, 1906, p. 40.

TUNIS.

"A Jewish Wedding at Tunis." Reform Advocate, Vol. XXXI, pp. 528-9, June 9, 1906.

INSTITUTIONS, SOCIETIES, SECTS, ETC.

ALLIANCE ISRAELITE UNIVERSELLE.

Koelnische Zeitung accuses the A. of working in the interest of the French policy in the Orient. Privy councillor Goldberger defends the A. Reprinted in Allg. Ztg. d. Judt., 1906, 567.

L'Union, organ of the papal Nuncio in Paris, advises the French diplomats not to work for the improvement of the political conditions of the Jews in Roumania and Servia, because the Jews in the Orient work in the interest of Germany. Allg. Ztg. d. Judt., 1876, 567.

I have purposely put these two statements together in order to show the usefulness of material, thus systematized, for apologetic aims; for, what stronger argument can we have to prove the falsity of the charges against us than the fact that two opposite facts are laid at our door!

ARIA COLLEGE.

Closed for lack of funds. Jew. Chr., Sep. 22, 1905, p. 19.

Reopened with J. Abelson as principal. Ib. Nov. 2, 1906, p. 15.

Its founder, Lewis Aria, born at Hampshire, 1810, died at Scarborough at the age of 48. (*Different in Jew. Enc.*) Ib. Sep. 22, 1905, p. 19.

BEZALEL.

Society for domestic art and industry in Palestine, founded Oct. 8, 1905. Hazefirah, 1905, No. 190; Jued. Pr. 1905, 429; Die Welt, Aug. 17, 1906.

FREEMASONS.

Bresciani, A.: Le Juif de Verone ou les Sociétés secrètes en Italie Traduction autorisee. 2nd ed., Paris, 1858.

Findel, J. G.: Die Juden als Freimaurer. 3d ed., Leipsic, 1901.

Hermalin, D. M.: היהודים והבונים החפשים New York, 1899.

Landsberg, L.: Ein Blick auf das Freimaurertum vom Standpunkte des Judentums aus. Amsterdam, 1868.

Reinhardt, A. von: Die Judenfrage und der Freimaurerbund. Ulm, 1893.

Grandlodge "Royal York" decides to admit Jews as members from July 1, 1872, Allg. Ztg. d. Judt., 1872, 184.

This is the first case of this kind in Prussia, and has a wider significance, inasmuch, as in the same year the first Jew, Ludwig Traube, was appointed to a regular professorship in Prussia, the first Jew, Harry Bresslau, was appointed to a position as teacher in the Berlin public schools, and similar facts show the progress of liberalism.

A petition, addressed to the diet of Bavaria, demands the expulsion of Jews and Freemasons from the country, 1876. A. Z. J., 1876, 274.

Grand Lodges in Germany are given the right to decide, whether members of the Bene Brith may be masons, which was formerly prohibited. The Grand Lodge at Frankfort on the Main is the first to give such permission, A. Z. J., 1906, No. 46.

HEBRA KADDISHA.

Constitution of the H. K. of Goeding, Austria, dated 1682, published Neuzeit, 1864, pp. 93, et seq.

Statuten der Chewra Kadischah. Frankfurt a. M. 1890.

Ehrentreu, H.: Geschichte der Chewra Kadischa * * * in Muenchen. Festschrift zur Hundertjahrfeier des Vereines, 1806-1906. Munich, 1906.

Festschrift zum 200-jaehrigen Bestehen des isr. Vereins fuer Krankenpflege u. Beerdigung * * * Koenigsberg i. Pr. Koenigsberg, 1904.

חבורתא קדישתא דפ"ש (רפדיון שבויים) אשר בוניציא שלום

is the address of a letter by the congregation of Montagnana to Venice, which proves that in the seventeenth century Hebra Kaddisha was not the special signification of the sick and burial societies, but a general title of respect, given to every congregation and congregational society. Blau. L.: Leo Modena's Briefe, p. 111, Budapest, 1905.

The congregation of Hull, England, celebrates the annual fast day of its H. K. Sunday, Dec. 7,—Kislev 15. Jew. Chr., Dec. 7,

Emperor Ferdinand of Austria, 1793-1875, was member of the H. K. of Prague and requested that Kaddish be recited for him after his death. Allg. Ztg. d. Judt., 1875, 126.

Hungarian government orders an investigation of irregularities in the treasury of the H. K. of Altofen and prohibits the name "Bruederschaft." Neuzeit, 1902, p. 69.

JESUITS.

The Jesuits of Prague demand from the local Jewish congregation an annual payment of 120 Thalers for the education of the two sons of a convert to Catholicism, 1562. Hebr. Bibliogr. IV, 150.

Schaefer, an anti-Semitic editor, says in a lecture on "Christentum und germanische Weltauffassung:" "D. internationale Judentum einerseits u. andererseits d. modernsierte noch gemeinere Art d. Jesuiten, sie beherrschen den Erdenrund." Deutsche Volkswacht, July 14, 1906, quoted in Mitteilungen, Antisemitismus, 1906, p. 221.

KARAITES.

Gitelsohn, S.: Die Zivilgesetze der Karaeer v. Samuel al-Magrebi. Strasburg, 1904.

Samuel, ben Moses: Traktat ueber die Neulichtbeobachtung u. den Jahresbeginn bei den Karaeern * * * herausgegeben

u. ins Deutsche uebersetzt v. Felix Kauffmann. Frankfurt a. M., 1903.

The latter work ought to be noted also under the caption "Calendar."

SEFARDIM.

The brothers Gomez da Costa in Hackney, West Indies, would not receive their sister in their house for a year, because she had married an Ashkenazi. Jew. Chr., Dec. 29, 1905, p. 22.

The Sefardim congregation of London passed a resolution, Adar 25, 1766, that a Sefardi, marrying an Ashkenazi, had forfeited his claim on congregational charities. Siwan 4, 1772, the petition of Asher del Banco to allow him to marry a "Tudesca" was refused by the Board. Ib. June 28, 1901, p. 8.

These two facts should also be cross-referred to under the caption "Intermarriage."

RELIGIOUS PRACTICES, SUPERSTITIONS AND THE LIKE:

ALMEMOR.

Prohibition to remove Almemor from the center of the synagogue. Resp. of Isaac Danzig, Bet Yizhak, Part II, No. 40-41, fol. 13-17, Warsaw, 1900.

Har Tabor. Der Berg Tabor oder d. Rezept fuer Dr. W. A. Meisel * * * von David Schlesinger, Oberrabb, in Boesing. Presburg, 1861.

BAR MIZWAH.

Servi Flaminio: La festa dell' iniziazione religiosa. Casale, 1872.

Strauss M.: Bar Mizwah Derashot oder Konfirmationsreden f. isr. Knaben am Schlusse ihres 13. Jahres * * * Vienna, 1859.

Gerbatti A. u. Jos. Feuerring: Leitfaden zur Vorbereitung f. d. Barmizwah * * * Berlin, 1907.

CALENDAR.

Kissner, A.: Der Kalender der Juden. Vollstaendige Anleitung zu seiner Berechnung fuer alle Zeiten. Karlsruhe, 1905.

Schwartz, E.: Christliche u. juedische Ostertafeln. Berlin, 1905.

CREMATION.

Grossberg, M.: Shebet Menasseh. Responsa on cremation. Berlin, 1896.

Lerner, M.: Hayye 'Olam. Gutachten Rabbiner aller Laender ueber Exhumierung und Aschenurnenbeisetzung auf jued. Friedhoefen. Berlin, 1905.

In Vienna the ashes of cremated bodies are permitted to be placed in the cemetery. Oest. Wochenschr., 1905, p. 568.

The Jewish congregation of Basle upon request of the "Regierungsrat" permits the placing of ashes in the cemetery, but on a separate place. Jued. Presse, 1906, p. 22.

The rabbinical Conference of Bohemia decides that a Rabbi may officiate at the funeral of a cremated body. Chief Rabbi Ehrenfeld of Prague resigns from membership on account of this resolution. Allg. Zeit. d. Judt., Mch. 2, 1906.

At the cemetery of the United London Synagogues ashes are buried and a minister officiates. Jew. Chron., Mch. 15, 1907, p. 10.

DIETARY LAWS.

The spiritual significance of the kosher table. Address, delivered at the great synagogue by Rabbi F. L. Cohen. Hebrew Standard, N. Y., Jan. 12, 1906.

Muenz P.: Handbuch der Ernaehrung f. Gesunde u. Magenkranke. Mit besonderer Beruecksichtigung d. jued. Speisegesetze. Mayence, 1901.

KEWERMESSEN.

A superstitious practice to measure the cemetery with twine or to measure a living person and to bury the twine in the grave of a deceased friend or relative.

Mitteilungen zur jued. Volkskunde, Neue Folge, Jahrg. II, p. 39; Strassburger Isr. Wochenschr., Jan. 17 and 31, 1907.

KNEELING.

Kneeling in prayer advocated by a correspondent. Jew. Chr., Oct. 27, 1905, p. 18.

KOHEN.

Ripmann D.: Keter Kehunnah, Laws concerning the Kohanim. Berlin, 1877.

Association of liberal Rabbis of Germany resolves, Jan. 1, 1907: Die * * * Priestergesetze haben ihre Bedeutung verloren u. koennen als erschwerend fuer d. religioese Praxis nicht mehr in Betracht kommen. A. Z. J., 1907, p. 19.

Such headings are: Accusations against the Jews, anti-Semitism, Badge, Disabilities, Labor, Leibzoll, Taxes, Yiddish. I shall give but a few instances:

ACCUSATIONS AGAINST THE JEWS.

Stoecker calls the Jews a revolutionary element which is responsible for socialism. Session of the Reichstag, Dec. 14, 1905.

John Burns charges the Jews with oxlike submission to authority. Jew. Chr., Dec. 15, 1905.

Pastor Schmitz in Neusser Wochenblatt blames the Jews for agitating in the interest of the clerical party. Allg. Ztg. Judt. 1872, 861.

Bishop von Ketteler claims that the Jews are the soul of German liberalism and therefore responsible for the anti-Catholic policy of Bismarck. Die Centrumsfraction auf dem ersten deutschen Reichstage. Mayence, 1872.

ANTI-SEMITISM.

This subject is so vast that aside from the use of the word it has to be subdivided according to countries. A special index is kept for its literature.

BADGE.

The Jews, recalled to the kingdom of Both Sicilies in 1740 are granted exemption from wearing the badge. The pope objects. Vessillo, 1906, 715-8.

DISABILITIES.

Jews of Rendsburg receive permission in 1694 to build a synagogue under the condition that the building should not have an arched ceiling. Allg. Ztg. Judt., 1872, 52.

LABOR.

Of 1020 "Dienstmaenner" in Vienna more than 400 are Jews. Neue Zeitung, Vienna, Sep. 7, 1906, p. 6.

TAXES.

A Jew in Brandenburg obliged to keep a stallion for the city and to furnish seven "Wispel" of oats a year, 1416. Ackermann, Gech. der Juden in B. p. 23, Berlin, 1906.

YIDDISH.

Recognized as a European language in the educational test for immigrants in the Cape Colony. Jew. Chr., July 27, 1906, p. 12.

EXPRESSIONS, ADAGES, ETC.

Jedes land hat die Juden, die es verdient. Karl Emil Franzos in Neue Freie Presse, March 31, 1875.

"Rabbiner" in the sense of a man of secular knowledge who is not a religious authority. "A Rabbiner darf sich sein a Rabbiner un a Row darf sich sein a Row." Der Fraind, 1905, No. 186.

An important part of the work is the proper grouping of subjects under general heads, as: Painters, Sculptors, Inventors, and the cross-referring of one subject to a more general head as "Blood Accusation" to "Anti-Semitism," or "Institute for Deaf-mutes" to "Education" and to "Charity." There can never be an overdoing of cross-references.

With twenty members of our committee it should be an easy matter to systematically catalogue 40,000 facts in one year which in a short time would give us an unequaled wealth of information stored up in our archives and accessible to every student of Judaism.

G. DEUTSCH,
Chairman of Committee of the Central Conference of American Rabbis on Card-Index.

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ISAAC MAYER WISE

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